The Churchman

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXI, NO. 42.—WHOLE NUMBER 1082.

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Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M
" ST. LUKE'S CHURCH, 8 " "5 "
" CHURCH OF THE ANNUNCIATION, 9 "
" CHURCH OF THE HOLY COMMUNION 8 " "6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
" EMMANUEL CHURCH, ... 8 A. M. and on Fridays and Holy Days, . . . 6 P. M:
CHURCH OF THE TRANSFIGURATION, 8½ " "5 "
And, on Saints' Days, a Lecture after Evening Prayer.
" GRACE CHURCH BROOKLYN HEIGHTS, 9 " 6 "
On Fridays, Evening Prayer with Lecture at 8 "
St. Luke's Church, Brooklyn, 8½ A. M.

Calendar for December.

14. Third Sunday in Advent.
17. Ember Day.
19. " "
20. " "
21. Fourth Sunday in Advent. St. Thomas the Apostle.
25 CHRISTMAS DAY.
26. St. Stephen.
27. St. John the Evangelist.
28. First Sunday after Christmas. Holy Innocents.

Poetry.

From Keble's Lyra Innocentium.

The Starry Heavens.

"So shall thy seed be."

Stars to the childish eye may gathered seem
Into strange shapes and wild,
Lion or Eagle, Bear or Harp,—such dream
As heathen hearts beguiled:—
Or as a flock, untended, roaming wide
Heaven's waste from side to side:
But of a central glory sages sing
When all may be discerned in clear harmonious ring.

Such are Saints' ways—the forms so manifold
Our mystic Mother wears,
O far unlike our dreamings, young and old!—
But Faith still onward fares,
Love-guided, heaven-attracted, till she reach
The orb whence all and each
By golden threads of order and high grace
Are pendant evermore, all beauteous, all in place.

More and more Stars! behold yon hazy arch,
Spanning the vault on high,
By planets traversed in majestic march,
Seeming to earth's dull eye
A breath of misty light: but take thou wing
Of Faith, and upward spring:—
Into a thousand stars the blended light
Will part; each star a world with its own day and night.

Not otherwise of yonder Saintly host
Upon the glorious shore
Deem thou. He marks them all; not one is lost;
By name He counts them o'er.
Full many a soul, to man's dim praise unknown,
May on its glory-throne
As brightly shine, and prove as strong in prayer,
As theirs, whose separate beams shoot keenest through this air.

My child, even now I see thy tender breath
Full quickly come and go
At sound of praise. O may the touch of Faith
Those chords so fine and low
Early control, and tune thy heart too high
For aught beneath the sky.
So may that little spark of glory swell
To a full orb, and soar with loftiest Saints to dwell.

Selected Matter

The Christian Sacraments.

A clerical friend has kindly furnished us with some extracts from a volume, by the Rev. H. Melville, which has not appeared in this country. They will be read with interest.

Melville, in his Sermons on Luke xiii. 25–27, says,

If you think of the nature of that great ordinance of christianity, the sacrament of the Lord's Supper, you will immediately see that "to eat and to drink in Christ's presence" is a very expressive characteristic. It may be taken as defining an habitual attention to the chief means of grace, or as showing that the parties described were such as made use of instituted ordinances.

It is true, that when our Lord delivered the parable under review, He had not appointed that sacrament, in and through which we partake of His precious body and blood; and you may doubt therefore whether He could have intended to refer to that sacrament. But the like may be said of his lengthened discourse, in the sixth chapter of the Gospel by St. John, in which He speaks so repeatedly of the eating His flesh and the drinking His blood, and declares that by nothing else could eternal life be obtained. He had not then blessed the bread and the wine, saying, "Take eat, this is my body," and "Drink ye, all, of it, for this is my blood;" and we cannot therefore, perhaps, strictly prove, that there was a designed allusion to that sacramental eating and drinking, which He was afterwards to ordain for the sustenance of His Church.

But when we remember that Christ was speaking for the benefit of all ages, it seems more just to suppose, that He had *a prospective reference* to an ordinance which was to belong to all ages, than that He used language most appropriate to that ordinance, without designing to include it within His discourse.

Thus also in our parable: while furnishing a description of certain persons, who would knock when too late for admission into heaven; He gave as part of His description the "eating and drinking in His presence." And if those more immediately addressed *had not* eaten and drank in the sacramental sense, nevertheless since the description was to apply to all ages, and that sacramental sense was to hold good in all ages, there could be nothing far-fetched, there could be only what was reasonable, in the supposition that Christ designed to give participation in the great mystery of His body and blood, as one of the pleas which many will urge, why the door should be opened and eternal happiness bestowed.

They urged the plea in vain. This was the second important truth, which we derived from this parable. Christ bids them depart from his presence, and declares that He never knew them, though without contradicting their assertion, as to their intimacy and outward fellowship with Himself, and their more open performance of external duties. Alas! alas! how possible, how easy may it be to do much in religion, and yet fall short of the kingdom of heaven! How many may there be who are "almost," for one who is "altogether" a christian! How many, like those in the parable, may turn the means of grace into instruments of destruction, and slay themselves with that which God had mercifully provided for their life!

It is thus, emphatically, with sacraments. We are not afraid of exaggerating the virtues of the sacraments. In one sacrament, that of baptism, we see the instrument of regeneration. The baptized person is thereby made—(the words, you observe, are not mine; they are the words put by the Church into every baptized child's mouth; alas! when people grow up, they seem to think it incumbent on them to deny, or at least to forget, what was taught them in their infancy!)—the baptized person is made in baptism, "a member of Christ, a child of God, and an inheritor of the kingdom of heaven." In the other sacrament, that of the Lord's Supper, we see the instrument for our maintenance in that "state of salvation," into which we have been admitted by baptism.

With the first sacrament comes the pardon of sin and the renewal of nature. "Being by nature children of wrath," we are thereby grafted into the family of God, and receive a due measure of His Spirit into our souls. To invite men, as we too frequently hear them invited, to *become* children of God, though they are *baptized* men to whom the invitation is given, is to forget, or deny the sacrament of baptism. They *are* children of God, though they may be rebellious or prodigal sons, and though as such they will be disinherited at the last, and derive nothing from their sonship but aggravated condemnation.

God made you all His children, when you were regenerated in baptism. You may fail to live as His children; you may be ungrateful or despiteful towards your heavenly Parent, even as you may be towards your earthly; but this affects not the case of your relationship, however it may make your conduct more abominable, and however it may seal you to a fiercer destruction.—And the sacrament of the Lord's Supper is the instituted ordinance, by the right use of which, those made sons in baptism, are enabled "to walk worthy of their vocation," to act as children of God, living by the law and aiming at the glory of, their Father in heaven. This, as we thoroughly believe, is the right exposition of the doctrine of the christian sacraments: sacraments, which by the too popular theology of the day, have been reduced into mere symbols or signs, and made dependent for their efficacy on certain personal qualifications, rather than upon God.

A baptized person ought never to be addressed as you would address a heathen. He may be addressed as a wanderer from his home, as a rebel against his Parent; and you may bring to bear upon him all the motives which are worthy of the fact that he has been admitted to certain privileges, and made heir, if he do not forfeit his rights, of glory and immortality. But he is not to be dealt with as a being whose fellowship with God has yet to be commenced, and who, as a stranger and foreigner, is in some sense and degree a pagan. And if this baptized man bethink himself of his position, as a son rebelling against his Father,—if he be visited with deep compunction of soul, and have bewailed that his inestimable privileges should have been requited with ingratitude and dislike,—if he truly repent himself of his wanderings and devote himself henceforward to all the duties of a son,—then it is not *regeneration* which such a man undergoes; he *was* regenerated in baptism, and there is no third rite, though we are ever thankful for a second. He is but *converted*, or made to turn back to the place from which he had vainly strayed; even as the prodigal son, whose story is so touchingly given by Christ, did not *become* the child of his father, when he resolved to arise and return to his home; but only then "came to himself," awakened to a sense of privileges which had been his by birthright, and might again be made his by repentance. And it is a comforting thing for this converted man to know, that there is an instituted channel for the communications of grace; that, over and above prayer and preaching, and the study of the Word, there is a sacrament through which God ordinarily sends supplies of His strength. He eats the consecrated bread, and drinks the consecrated wine, that thereby he may receive the Saviour into his soul, and be confirmed in his righteous regard and faith, and "made joyful in hope."

Yea, such would appear the nature and use of the christian sacraments. But, beyond question, they may be misunderstood and perverted, as well as depreciated and neglected. Those who use them the most diligently may rest on them improperly; calculating that because they were regenerated in baptism, they can have but little need to examine the state of their hearts; or concluding that the outward participation will avail, though they take little pains to regulate their conduct by the profession thus openly made. Regenerated indeed we were in baptism; but it becomes us on that very account, to examine whether we are being daily "renewed in the spirit of our mind," as knowing that the having been made children of God does but ensure to us a more fearful condemnation, if we let slip the privileges which adoption conferred. And share we may in the glorious, yet awful, mystery; we may eat the body and drink the blood of the Son of Man; but there is such a thing as "eating and drinking unworthily," and this we do, if we are not "dying unto sin," if it be not the "crucifixion of the flesh with its affections and lusts," for which we seek strength in and through the holy communion.

Know ye therefore,—ye who in days such as these, are bold enough to ascribe their true worth to sacraments,—to Baptism its regenerating virtue, to the Lord's Supper its invigorating influence,—know ye that there is danger on your side of the argument, as well as on the other. It is sad to degrade sacraments into mere symbols or signs; but it is sad also to substitute the use of sacraments for those processes of inquiry and self-examination and personal subjugation, with which a christian should be constantly busied.—It is sad to speak, as men do speak, of the doctrines of the Church, branding as *papistical* whatever is not *latitudinarian*, and pleading their own private judgment as superior authority to the registered decisions of the wise and good from the Apostles' days downwards; but it is sad also to rest in externals, to suppose that ordinances can do for us what can only be done by God's blessing upon labor and self-denial and incessant struggle with evil. And therefore, if we say to such as neglect or depreciate sacraments, "How can you expect to live, seeing you put from you the appointed means of life?"—we say also to those who extol and diligently use sacraments, "nothing outward may be substituted for purity of heart and piety of conduct"; and we warn them by the fact which is stated in the parable before us, that amongst those whom Christ will utterly reject at the last as "workers of iniquity," will be many who shall be able to plead, "We have eaten and drunk in Thy presence, and Thou hast taught in our streets."

The parties described, had lingered at the strait gate, instead of passing boldly through it; and they are now stationed at the door of heaven, and are not suffered to enter. They had often heard the voice of Christ, without being melted by its accents; and they now again hear that voice with only anger in its tone. They had often "eaten and drunk at His table" without any spiritual participation; and they now behold the banquet spread, but must not sit among the guests. They had often joined the assembly of the righteous, and had been actually strangers where they passed for friends; and now they see Abraham and Isaac and Jacob, and are themselves shut out as not belonging to the family. Oh, see ye not how their punishment is made to bear the very print of their fault? And feel ye not how vastly it must aggravate the terribleness of exclusion, if circumstances teach men how near they were to actual admission?

From the Guardian.

The Social Regeneration School.

Differing widely as we do from Mr. Kingsley and others of the regenerating school, who are now professing to remodel our social system on a particular plan of their own, we have nevertheless sufficient respect for their disinterestedness and enthusiasm, to give them a word of advice and caution, when they appear to want it. Mr. Kingsley and his friends disclaim with a warm and energetic disdain, any wish or intention to relax the bonds of religious belief, and much more of morality. A religious tone, indeed, has been remarked in their writings and thought to mingle fundamentally with their social theories, but they have pointed in reply to the strong distinction there is between a new system of division of profit and a new creed, religious or moral, and they have urged that they only wish to engraft an improved commercial and social justice upon the old established Christian rule. It is with reference to this distinction and this disclaimer that we shall draw their attention to an article in a leading number of the *Leader*.

In the *Leader* for October 18th, is an article on a certain lady, recently dead, who, it appears, enjoyed some reputation in socialist circles in this country, and seems to have been a person of some energy and ability, by name Emma Martin. The substance of the article is a funeral oration pronounced over the grave by a Mr. Holyoake (whose name has been made public as a contributor to the paper,) on which the *Leader's* remark simply is "that it will be news to many classes that such things are said and thought in the metropolis," and which, therefore, as no more is said, we presume the *Leader* adopts, indeed the whole notice implies this. Mr. Holyoake (we give the article in another column) commences:

"The story we have to tell is brief and sad. A life so useful, closed at thirty-nine, is sad—yet the sadness has a joy in it. For life is as a drama, and, as Mrs. Martin used herself to repeat—"It matters not how long it has been acted, but how *well*." How well she performed her part we know, and on that ground we rejoice. An opening beautiful in energy and passion—followed by a struggle ever chequered, and the end a tragedy; but the end was an example, and carried with it a noble moral."

He proceeds to say that she had a religious training, and was "taught to accept this world as a transitory state to which a providence-appointed lot and a dogmatic creed attached."

"But her lot, no less than her creed, was destined to be renounced by her. Allied to a husband (found in the religious circles in which she was reared in Bristol) whose company it was a humiliation to endure, she, ultimately, even when she was the mother of three children, refused to continue to submit to it. This, though afterwards made a reproach to her, was so justifiable, that even her religious friends found no fault with it. . . . . After much struggling (such as a mother only can maintain,) to support her children unaided, she was united to another husband, (Mr. Joshua Hopkins,) her former one yet living. Though no marriage was performed, or could be performed, (such is the moral state of our law, which denies divorce to all who are wronged, if they happen to be also indigent,) yet no affection was ever purer, ever more honorable to both parties; and the whole range of priest-made marriages never included one to which happiness belonged more surely, and upon which respect could dwell more truly."

He then passes to Mrs. Martin's public life, which he describes as one of intellectual progress. "Our first knowledge of Mrs. Martin was as an opponent of Socialism, against which she delivered public lectures. But as soon as she saw intellectual truth in it, she paused in opposition to it." * * "She embraced the Communist theory because she saw that no license was included in it; and she drew an austere line between liberty and license, which made her repulsive to all the vague—a rather large class in all new parties."

The orator—and perhaps it is well—forbears to give a more particular description of "the vague;" the class to whom Mrs. Martin's limitation of liberty appeared austere, and in short, "repulsive." For, if such a class is, as he intimates, "a rather large one," in his party, it is indeed an awkward confession which he makes for it. This "vagueness," moreover, (immorality appears to be signified by the term,) is not easily curable, he may be assured, when once begun; this kind of confusion, dreaminess, and want of precision being apt to grow in men rather than diminish. He adds:—

"Beautiful in expression, quick in wit, strong in will, eloquent in speech, coherent in conviction, and of stainless character, she was incomparable among public women."

The point of excellence, then, in this lady's career, seems to be in the orator's eyes, its *correctness*. A severe moralist, an energetic teacher, she figures as a prophetess in his description:

"As a worker for human improvement, Mrs. Martin was as indefatigable as efficient. From the time when she published her *Exiles in Piedmont* to the issue of her essay on *God's Gifts and Man's Duties*, she wrote with ardor, strength and brevity of expression. Her lectures were always distinguished by the instruction they conveyed, and the earnestness with which they were delivered. . . . . . . Mrs. Martin had a strength of will which rules in all her spheres, but ever chastened by womanly feeling. Her assertion of her claim to interfere in public affairs, was but a means of receiving security for the domestic affections. She would send the mother into the world—not in the desertion of motherly duties, but to learn there what motherly duties are; not to submit in ignorance to suckle slaves, but to learn her to rear free men and intelligent pure women."

A strange mode, indeed, of learning motherly dutiss. We are then told of her rejection of all religious belief, and her death-bed is "guarded from the pious frauds which have misrepresented Voltaire's and our own Paine's." Such is the teacher whose loss the *Leader* regrets, as "a valuable contributor to the question of reformations affecting women."

We shall now give the reason why we have drawn the attention of Mr. Kingsley and his friends to this article from the *Leader*; and our reason is this: that on the public advertising placards of the *Leader* now going about, the names of the following contributors to the *Leader* appear: Foxton, Larkin, Kingsley, Dawson, Neale, Owen, Froude, Thornton, Hunt, Holyoake, Landor, Mariotti, Martineau, Mazzini, Newman, and others, "whose names are reserved for special reasons." Should any of these gentlemen object to the mention of their names in this place, we can only say that this is no *publication* of them; they are public already, placarded at every railway station, for anybody to see who likes. The paper is announced in obtrusively large letters, as a "first class family newspaper," and is intended to "develop the utmost freedom of intellect, energy of production, popular power, and in the political and social relation of all classes the paramount influence of natural affection."

Now, have Mr. Kingsley, and some others on this list, in the first place, seen this article? Or, having seen it, have they (for we assume their disapproval of it,) considered how serious the matter for disapproval is? Or, having considered this, have they withdrawn their names from the *Leader*? Or, not having done so, will they? For it is indeed quite necessary for their characters as Christian teachers that they should. Nor let them understand us as by any means dictating to them, but only as informing them of the great inconsistency between professing a Christian basis for their Socialist theories, and a connexion with a journal which advocates the morals and religion of which "Emma Martin" was a teacher and example.

From the English Churchman of Oct. 30.

Church Principles in Plymouth, England.

We give Mr. Flower's excellent reply to his parishioners at Plymouth, mentinoed in our last:

"My Dear Friends, Most heartily do I thank you for the kind and touching address which you have been so good as to forward to me. The feelings it has evoked are such as I will not endeavor to describe—as none can know so fully as myself the real character of the circumstances through which we have recently passed, and consequently none so well appreciate your sympathy. It is impossible that in any case I should be indifferent to the kind opinion of so many with whom I have united in the highest act of Christian worship, "the Communion of the Body and Blood of our Lord and Saviour Jesus Christ." But the circumstances under which you have been pleased to give this spontaneous expression of your good will—and also those under which we were brought together, are of so peculiar a nature that I will take the opportunity afforded me by this communication with you, to allude to one or two matters, on which I did not feel myself at liberty to address you from the pulpit, or, in fact, in any other way, whilst ministering among you. Far rather would I suffer reproach, than place myself in a false position, or weaken my proper influence, by seeming to attach too much importance to the efforts of those, whom you have happily described as moved by an "evil spirit of predetermined hostility."

You are well aware of the active part I have long taken in Church matters—of the efforts I have made to create a taste for musical Services; to secure, as far as possible, strict obedience to the plain and indisputable injunctions of the Book of Common Prayer; and to vindicate the employment of high art in the decoration of sanctuaries, dedicated to the honor and worship of Almighty God. That, in conjunction with the Rector of the Church in which I then ministered, I had used my utmost endeavors to realise these views, and mould our Services in accordance therewith, was a notorious fact. It was, therefore, generally expected that all this would at once be done at Christ Church, and upon this supposition an agitation was attempted, and every possible means taken to prejudice the minds of the people. Had any change been made, we should, no doubt, have heard of minds unsettled, and congregations dispersed, and of the cruelty of thus setting at nought the wishes of the people. But such was not the case. I had no authority to change anything. The Bishop kindly advised a careful consideration of the circumstances in which you were placed. And then at once—so strange are the tactics of some persons—we have to bear the odium of being branded as "hypocrites," and "inconsistent." It is upon this that I would make one or two remarks.

If you will refer to the Bishop's Pastoral Letter (pp. 87, 88) you will find that his Lordship invented no new theory to meet the exigencies of a particular case, but only acted in accordance with the sentiments he has there expressed to his Clergy; sentiments which, they well know, his Lordship has long entertained. For myself, I did only what I have done before. Having, for instance, the option of "saying" or "singing" the prayers, I adopted the former; and so also in other matters. For, believe me, those who follow out the Church's teaching are not so tied down to externals as not to be able to worship God without them. Though they rejoice in solemn Services, and chanted Psalms, and decent regulations, and fitting Rituals, they yet know that God is a Spirit, and that they who worship Him must worship Him in spirit and in truth; and so, whilst they look upon all these as means—great and blessed means—of devotion, they do not—they dare not—regard them as devotion itself. They feel that æsthetics should be the results, and not the antecedents of doctrinal teaching. You will now see, and I doubt not appreciate, the principle upon which I acted, and which caused that circumspection to which you so kindly allude. That, had I remained among you, I should have endeavored to have fully explained to you the Rationale of Divine Worship, and so made the Prayer Book a living reality by obeying its injunctions, you well know. But I should have striven to form your judgments—not to force your consciences—to win your confidence, not to alienate your affections. For, though we bear rule, in the Church of God, we are not, therefore, to lord it over his inheritance.

But if, upon these matters, I was glad, for your sake, to avail myself of a discretionary power, there was one part of my duty which demanded the utmost fidelity from me; I mean the duty of 'implanting sound Christian doctrine,' and maintaining 'the vital principles of the Church.' Here I could have no hesitation. Here I could speak with no stammering tongue. To declare, therefore, plainly and emphatically, the true Catholic principles on which the Church is founded; to elucidate the teaching of the Book of Common Prayer without recourse to non-natural subterfuges; to show you that Church doctrines do not consist of this or that particular human theory, but of ALL the truth which God hath delivered; to lay the very first foundation by unfolding the truth of our Lord's Incarnation, teaching how its blessings are communicated to us, and by assigning to the Sacraments those gifts and graces which, by virtue of Christ's institution they possess and impart: in a word, to declare unto you the *whole* counsel of God; this was my duty, this has been my aim. As a Minister of God and not of man,—though for and to man; as a Priest of that branch of the Church Catholic to which we belong, I could do no less. Compromise here would have been sin. 'Attend so thyself and the doctrine, that so thou mayest save thine own soul, and them that hear thee,' is too solemn an apostolical charge to permit of our tampering with God's truth for the sake of a fleeting breath of popularity. Yet, whilst doing this, I have been most anxious to avoid breaking the divine law of Charity; to teach dogmatically, not negatively; to build up, not to pull down. And if (as your address says) I have been any way instrumental in rooting you more deeply in the principles of the Faith, and producing a more devotional tone (as the results of doctrine received) to God be all the praise and glory.

As to those who were so misled, or so ignorant as to leave the Church during the celebration of Divine Service, I feel that they have strong claims upon our prayers. If they imagined that in so acting they were offering an insult to the Minister placed over them, they thought most wrongly. He had graver and weightier feelings than those of a personal character; and could not but pray that they may be pardoned their sin against God whose Temple they desecrated by turning it into a field for the indulgence of their own private feelings, rather than reverencing it as the place where God's honor dwelleth. That some acted honestly I firmly believe; that others were misguided, I fain would hope: for 'I bear them record that they have a zeal for God, but not according to knowledge.' And here let me take this opportunity of saying that I cherish no ill-feelings towards those who have been most active in raising prejudices, and false alarms of Popery—or who have striven to take away the poor and the young—though it is a sad and startling paradox that any who are strenuous advocates of 'Bible truth,' should give such manifestations as would lead one to infer that they are either ignorant of, or digregard, the contents of that blessed book.

But enough of this. I would blot all these things from the memory, and think only of those brighter scenes, which made my ministry among you so happy, that I shall ever look back to that brief period with thankfulness and joy. Your love, and in some cases, your advice and the increasing congregations, made all else as nothing. And, in speaking thus, I cannot forget some amongst the poor, whom I was privileged to see—and from whom I learnt much, as I beheld their patience in the school of suffering and affliction and witnessed how gladly they bore the cross, for the sake of the crown to which it leads. Nor can I omit all mention of the hours spent among your poor children. The attention of the master of your boys' school to my suggestions, and the patient zeal with which he endeavors to educate and train those who are committed to his charge, made it a real and solid pleasure to spend with him as much of my time as I could command, and I am happy in thus being able to make that mention of him which he deserves at my hands.

These are amongst some few of the joyous memories connected with Christ Church. That I have gained the good opinion of some, whose position entitles them to respect; that I have formed friendships which are destined, I hope, to last; that enemies have been conciliated; that, above all, the blessing of many poor was bestowed upon me, on the last night of my Ministry among you, is a cause of gratitude to Him from whom cometh every good gift This, however, is to be attributed not to myself, but to the principles of the Church I have labored to inculcate. They are, I believe, the true social principles for which men will seek in vain elsewhere; the principles that bind Pastor and people together—that unite high and low, rich and poor,—the principles of the Church Catholic, which, when once understood, cannot but be accepted.

Again, my dear friends, I thank you and wish you every blessing, spiritual and temporal. God grant that the concluding prayer of your address may be of His mercy accomplished—then, when we see the King in His beauty, we shall discover that, though He led us by a way we knew not, He was bringing us to peace and joy, and shall triumphantly confess 'that He hath done all things well.'

I am, my dear Friends,
Your affectionate friend
And Brother in Christ,
W. B. FLOWER.

October 24th 1851.

To A. H. Bampton, W. J. Williams, Esqrs., and other members of Christ Church, Plymouth."

From the English Churchman of Nov. 6.

Education for the People.

Last week we endeavored to show, from reasoning and induction, that the natural result of Miscellaneous Committees—that is to say, Committees composed of members holding different forms of religious belief—in the management of Educational affairs, was inevitable Unitarianism. We showed that it must be so from the nature of the case; that the natural tendency of a peace-loving society is to elide points of difference; that, in the present case, those points of difference are the separate doctrines which, taken collectively, form the Church of Christ considered as a religion; that Unitarianism, being the absence of distinctive doctrine, is approached step by step as we elide one doctrinal point after another, and results just as inevitably from the absence of them all as darkness results from the absence of light, or cold from the absence of heat.

We now go one step further, and assert that all Committees, or forms of management in Education, which interfere with the parochial system, have a tendency to the miscellaneous character; and it is so on both these grounds: 1st. That the management is in the hands of Miscellaneous Committees; and, 2dly, that these Committees, being district Committees, do interfere with the parochial system. It is on both these grounds that we object to the Manchester and Salford scheme, as it at present stands before us.

This is our position; and, as in our last remarks we endeavored to prove this from abstract reasoning, so, we repeat, in the present article we shall endeavor to arrive at the same result by reasoning from facts; and as the locality of the illustration is given, with allusions to individuals, it may be well to present it in the form of a personal narrative, and with the authorization of one who occupies a place in it (Mr Newland, of Westbourne):

"In the City of Chichester there is what is called a Central School—that is to say, one Church-school for boys, and another for girls—which, together, serve for all the parishes collectively. These schools are managed by a Committee, chosen from all the parishes, which as they, together with the Cathedral, contain a sample of every school of theology within the Church, is necessarily composed of materials somewhat incongruous and uncongenial.

"The secret history of Chichester, with respect to this establishment, was precisely what might have been expected from such an arrangement—an undercurrent of petty quarrels and jealousies, rippling up at rare intervals into print—till, finding this state of things far from pleasant, the parties concerned seem to have entered into a sort of mutual concordat, whether tacit or explicit I am unable to say, that they would sink 'distinctive doctrines' for the sake of peace and quietness.

"In this school I was myself much interested, having passed through all its classes in the capacity of either pupil or teacher, and having acquired from it all I know of the practice of education; and in the year 1850 I was appointed one of its Examiners. On receiving this appointment, I was cautioned earnestly and repeatedly, by more than one of the members, to beware of doctrines; and I did my best both to comply with this request, and at the same time to draw out and exhibit the great amount of Scriptural knowledge, such as it was, which I knew existed in the school. Beginning, therefore, at the regency of Athaliah, I elicited from the children such a clear and distinct narrative of the facts which occurred between that era and the captivity as would have done credit to a school of much higher pretension. I have no doubt but that the feeling of the Committee was that of entire satisfaction with their scholars—and they deserved it; still the examination itself was precisely of the same nature as I might have given them from the History of England.

"In the following year a Confirmation was held by the Bishop of Chichester, at Westbourne, and it so happened that one of the best scholars from this very school came under my examination. She had been for some time a monitor, had been selected for an apprenticed teacher, had passed the Government examination satisfactorily, and had been disappointed of her office only because some of the alterations of the Committee of Council about the number of teachers had interfered with her claims; and thus it was that I found her at the age of seventeen, in service in my parish, and consequently one of my Catechumens.

"The examination now was not historical, but on those doctrinal points to build up which the history of the Bible, when put to its proper use, serves merely as a scaffolding; I was not surprised certainly at my Catechuman's utter ignorance of all the doctrines of Christianity—those of the Incarnation and Atonement, no less than the more mysterious doctrines of Sacramental Grace and the Apostolical Succession—I had expected it; it was inevitable. The cause did not lie in the teaching of the schoolmistress—nominally a Churchwoman, but married to a Dissenter—but in the mutual jealousies of the Miscellaneous Committee which permitted such a state of things to be possible. I was not, therefore, surprised at this; but I was surprised at finding how utterly impossible it was for me to convey ideas of *doctrine* to my Catechumen. She had every advantage; she bore a good character, she was regular at Church, she was anxious (though she had no very clear notion why) to be a Communicant; her mistress was a sound Churchwoman, who assisted her to the utmost of her power, but the girl's mind seemed incapable of comprehending or retaining one idea of the Unseen, or any one thing which depended exclusively on faith.

"I presented her at last to the Bishop, not by any means satisfied with the present state of her mind, but trusting to the effect of the invisible operation, in a willing heart, of that Divine grace she was about to receive. Still I felt convinced, and feel convinced now, that, though belonging to the Church by habit, and custom, and association—in mind, and heart, and feelings, that girl was a Unitarian; she had no perception of revealed doctrines, from her having been lead to regard every fact of Scripture in an historical light only; her very intellect had dwarfed and killed her faith. To a girl of inferior abilities, the effect, though it must have been injurious, might not have been so to the same degree, but the very circumstance of her having been one of the leading scholars of a leading school rendered her unconscious of her own deficiencies, and inapt to receive instruction. By means of her school, her own abilities were turned to her own spiritual disadvantage. The better the school, the higher the intellect, the more dangerous as to eternal salvation is the position of the scholar.

"My friends at Chichester will perhaps be angry with me for this; they are proud of their schools, and they have many reasons to be proud of them; had they been otherwise, they would have been of no use as an illustration in this controversy. They will say, too, that I am arguing from a single instance—that this is the exception. It may be so; I trust it is so. This is the only instance I have had to deal with, and I mention only what I have experienced; still the impression on my mind is that anything which interferes with the parochial system produces Unitarianism. There must be parties—all probably equally balanced, and all equally zealous—and the result is, first, quarrels; then indifferentism. In parishes, the teaching of the Parson, and the zeal of some leading individuals, will determine the general tone of the place; other parties may exist, but they will be subordinate. The parish will be High or Low Church, as the case may be; nor, comparatively speaking, does it greatly matter which it is. Many a Catechuman have I received from the latter, with whose spiritual condition I have had every reason to be satisfied. Catechumens like these require perhaps more teaching, because they have been acquainted with some only, and not all the Articles of the Christian faith: they are perhaps less steady, less trustworthy, fixed less firmly in their Church, but they do possess the leading elements of all religion—faith, zeal, earnestness—and upon this it is easy to build the superstructure."

But it is not easy to build it on a knowledge of Scriptural history, nor upon a knowledge of scriptural morality. The Sermon on the Mount itself—that summary and essence of all Christian duty—if taught as Mr. Entwisle recommends or allows, disjoined from the doctrines of revealed religion, would be taught without authority—would be taught as the Scribes teach—would become mere human doctrine. Divine and holy as it is in reality, in the mind of the learner it would become humanized and desecrated.

It is far easier to build upon ignorance than upon such a foundation as this, because this system of Biblical teaching has already produced in the mind a system of religion corresponding to it—a teaching devoid of doctrine has already produced a Christianity devoid of doctrine—and that is Unitarianism; for, where doctrines have been ignored and placed in the back-ground in the school, there they must be degraded and placed in the back-ground in the mind of the scholar. You will have to unteach as well as to teach; to convert a schismatic, not merely to instruct a Catechumen. In proportion as such a school has advanced the intellectual element, in the same proportion it has debased the religious; in proportion as it has fitted the citizen to push his way in the world, in the same proportion it has unfitted the Christian to work out his salvation.

It is for this reason that all faithful Ministers of Christ's Church, be their school of theology what it may, are bound by the vows of their Ordination to protest against any scheme, however promising it may appear, which, by interfering with the parochial system, by necessitating District Committees, by forcing those Committees to be Miscellaneous, by suppressing the doctrines of the Church of which they are the sworn servants, becomes the first step of a downward course, of which the inevitable end is Unitarianism.

Communications.

For the Churchman.

Bishop McIlvaine and the Edinburgh Review.

Dear Mr. Churchman:

It is a significant token of the tendency of the Doctrines, opposed to Scriptural truth, that the Westminster and Edinburgh Reviews, and the (so-called) Unitarian Organs in this country are the allies of Bishop McIlvaine. We are of the number of those, who lament his mistakes: and would fain entreat him to consider, whether there be not something alarming in the fact, that his efforts are so heartily applauded by Rationalists and free thinkers; *men committed to thorough opposition to what he considers Evangelical Religion!* Some twelve or fifteen years ago, when he felt alarm on the subject of the Sacraments, he used language about Baptism and Christian Education, which now he seeks to explain, and limit. Now when is a man likely to speak the free, unfettered sentiments of his heart? when he is talking at his fireside to his children and friends, or when he is on the witness-stand straitened under the process of a cross-examination? Bishop McIlvaine is now afraid of the effect of language, used by him in the warmth of sincerity in an unguarded hour. God forbid, that we should impute to him insincerity, or equivocation now. On the contrary, we reverence his zeal, although we disapprove his cause. But should this meet his eye, we respectfully ask him, if tendencies are to be measured in only one direction? If it be an historical fact, that Newman, Manning, and their followers in England, and some dozen in this country, have gone to Rome; it is not, *a fortiori*, an historical fact, that the once Evangelical churches in Europe, and the once Evangelical pulpits of Doddridge, and men like him, in England, as well as of our "Pilgrim Fathers," in whole sections in this country, have become Unitarian, Rationalistic, Universalist, followers more or less of Theodore Parker and Strauss.

Does he see no occasion for alarm in Professor Stuart denying the everlasting Sonship of Christ; Professor Parks emptying the words of the Continental Reformers of their meaning, by distinctions between the language of Devotion and formal Theology; and Mr. Bushnell reviving the errors respecting the Trinity, condemned over and over again by the Ancient Church?

The *Protestant Churchman* quotes with approbation, a commendation of a late article in the Edinburgh Review, because of its supposed demolition of Anglo-Catholic Theology. It would not be a difficult task, to place in parallel columns quotations from this same article in the Edinburgh Review, and from a Sermon of Bishop McIlvaine on the Ministry (preached some ten or fifteen years since), and to demonstrate that the blow intended for Anglo-Catholic Theology, does not stop there, but cuts (if it cuts at all) through the Anglo-Catholic shield, into the heart of the Theory of the Evangelical Bishop.

Some such line of defence of Scriptural Doctrine ought and must be drawn out, in its length, before the public. The reflecting minds in the community must be shown, that in the soon coming contest between Infidelity and Christianity, the Church is doing the work of Christ. While we concede good intentions to Bishop McIlvaine, and those who sympathize with him, it must be shown, that he and they are *unwarily opening the flood-gates of Unbelief.*

The article in question, in the Edinburgh Review, is in the genuine Macaulay vein; deals in confident assertion; ignores stubborn facts; assumes premises we utterly deny; and ends in conclusions which sweep the stars.

It reminds us of a story, which we copy from the *Remembrancer*, taken from the mouth of a merchant of Aleppo, by a traveller in the East; and which capitally illustrates all such wholesale Romances.

"'The Ingleez,' he said, 'are a very fierce and intractable nation. They marry many wives, and care very little about Allah, whose name be exalted.'

I here interrupted the speaker, and asked if, in the course of his travels, he had ever heard of the English Church.

'Belli, yes,' he answered, 'I know the whole history of your Church. You must understand,' continued he, *turning to the rest*, 'that once there lived in England a great Sultan, whose name was Napoleon Bonapart. This Sultan was like unto Antar and Iskander, the Macedonian, and he made many of the kings of Frangistan his footstool. But his heart was lifted up, and he defied Allah, in his pride. And Napoleon's wife was old, and she was no longer pleasing in his eyes. Then it came to pass that he looked upon a certain fair damsel with the glances of love, and he said, Inshallah, I will divorce my wife and get me this fair one in marriage. Now, the Ingleez were all Catholics then, and therefore, Napoleon sent a messenger to our Father, the Pope, desiring that he would grant him a divorce. But the Pope reproved Napoleon for his pride and unkind dealing with his wife, at which the Sultan waxed wroth, and said, surely this Pope is no better than Abou Jahash, even the Father of stupidity; but Inshallah, I will make him eat abomination. So he went with many soldiers and besieged Rome, and took the Pope prisoner, and shut him up in a great tower in London, which is the chief city of the Ingleez. But the kings of the Franks all joined together, and made war upon Napoleon Bonapart, and overcame him. Then their soldiers came to London, and set the Pope at liberty. And when the Pope returned to Rome, he cursed Napoleon, and excommunicated him and all the Ingleez. But Napoleon laughed at his beard, and said, Inshallah, but I will have a Church of my own. So he made bishops, and they divorced his wife, and they married him to the beautiful damsel, after which *he founded the English Church.*'"

S. P. P.

For the Churchman.

The Samaritan Pentateuch.

DEAR MR. EDITOR:

Having been much interested in a correspondence which has recently appeared in the "Literary World," between the Rev. J. A. Spencer and Mr. E. G. Squier, touching a point of interest to all lovers of truth and justice, I have cut it out, and herewith send it to you, in the hope that you will give it a place in your columns. It developes a curious instance of the danger of trusting to second or third hand information, and affords a merited exposure of culpable carelessness and ignorance. Mr. Spencer will receive the thanks of all Christian people for the time and attention bestowed upon this interesting topic. Faithfully yours, A. M.

New York, Dec. 10th, 1851.

[From the "Literary World."]

I.

MR. SQUIER ON THE "SERPENT SYMBOL."

MESSRS. EDITORS:

I have a question to ask, and as it is neither impertinent nor without moment, I hope that through the "Literary World" an answer may be obtained. My question grows out of a remarkable note in Mr. Squier's volume on the "Serpent Symbol." I chanced, not long since, to take up the book at Putnam's, and by accident I opened at page 154; to my surprise I read there a note, as follows:—"The salacious propensities of the goat are more determined than those of any other animal, and this disposition of his nature pointed him out to the Egyptians as a most significant emblem of the principle of generation. Diodorus assures us that this people considered the goat in the same character as the Greeks regarded Priapus. Hence its incorporation with the figure of Pan, the Great Whole, the active instrument of production. It is upon these principles that the extraordinary Samaritan reading of the first verse of Genesis may be explained. Instead of 'In the beginning God created the heaven and the earth,' they wrote '*In the beginning the goat Azima created the universe,*' equivalent to 'In the beginning Jupiter Ægiochus or Pan, created the universe.' Compare Duncan's 'Religions of Profane Antiquity,' pages 288, 289.

Having paid some attention to Oriental studies, and taken a good deal of interest in the Samaritan Pentateuch and its diversity from the Hebrew, I was rather astonished at meeting with such a statement as that made above; and I am curious to know whether Mr. Squier has ever looked into the Samaritan Pentateuch? or whether he has allowed himself to give currency to an assertion of this kind without personal examination as to its correctness? I am aware that Mr. Squier has given us in his note the language of Mr. Duncan, but without his references to authorities; this, however, renders the inquiry still more pertinent than if the language emanated from the author of the "Serpent Symbol" himself.

I shall await Mr. Squier's answer with no little interest, and trust that it will be a speedy one; for, (with due deference to the reviewers and others who have not noticed this note, and have passed over things quite as strange as this,) I apprehend that Mr. Squier, if he be competent to pronounce upon a point of the kind—has not bestowed upon this matter the care and attention which it merits.

Very truly yours, J. A. S.

New York, Oct. 30, 1851.

II.

SERPENT SYMBOL.—REPLY TO MR. SQUIER.

MESSRS. EDITORS:

I observe in the Literary World of Nov, 15th that Mr. Squier has sent you a very curt note, intended, I suppose, as a reply to my questions the week previous. I beg leave to quote it in full, as a specimen of terseness and courtesy:

MESSRS. EDITORS:

A correspondent of your paper, who subscribes himself 'J. A. S.,' who has 'devoted some time to oriental studies, and has taken a 'good deal of interest in the Samaritan Pentateuch,' recently happened in at Putnam's, where he '*chanced*' to take up Squier's 'Serpent Symbol,' and by '*accident* opened upon page 154, where he found a foot note condensed from Duncan's 'Religions of Profane Antiquity,' the purport of which astonished him. And with a feeble effort at a sneer he attempts to hold Mr. Squier accountable for Mr. Duncan's accuracy, in which he will most certainly fail. If 'J. A. S.' seeks a controversy with Mr. Squier, he will have to meet him on his own ground, and appear in his own proper person. Until then the account of 'J. A. S., lies with Mr. Duncan. In justice to the latter, however, since his accuracy has been called in question, it is proper to quote *his* note on the passage referred to, which is in the following terms.

Respectfully, your ob't serv't,

E. G. S.

New York, Nov. 8, 1851.

[Then follows the note, which see below.]

It is not necessary here to speak of the petulance and uncourteous tone of this note, nor of the insinuations which are thrown out that "J. A. S." has no right to the initials of his own name. You can state—if you choose—who and what your correspondent is,[*] and satisfy the scruples of "E. G. S." lest he should compromise his dignity in answering the queries of "J. A. S." Before proceeding, however, to the point to which my questions were intended to lead, I must notice one or two of Mr. Squier's assertions in his note to you. He labors under a serious error in supposing that I shall "attempt to hold Mr. Squier accountable for Mr. Duncan's accuracy;" that would be fruitless labor, but I do mean to hold Mr. Squier accountable for *Mr. Squier's* inaccuracy or want of information, as the case may be, and for the best of reasons. Mr. S. inserts a note in his work on the "Serpent Symbol," without a hint that it comes from any one else, or that it is not his own language; and simply says, "*Compare* Duncan's," &c. He does *not* say, Mr. Duncan asserts so and so, and I give it on his authority, without vouching for its accuracy: he does *not*, as he should have done, mark the passage as a quotation; no, it is only just now that he finds it convenient to inform the reader that his note is "*condensed* from Duncan," &c. Hence, as you will observe, Mr S. must either confess that he used another man's words without giving him credit, or must prepare to stand by the assertions of the note in the same way as if they were the result of his own profound investigations into oriental learning. Of Mr. Duncan's "accuracy" and fairness I shall have occasion to speak presently. Mr. Squier labors under another error. I am not "seeking a controversy with" him: not at all: I am only doing him the "service" which he professes to ask at the hands of any one who will "point out what is false in fact" in his book (see his *Preface*): I simply asked for information, desiring, if possible, to accomplish two objects; one, to induce Mr. S. to confess that he knows little or nothing about the truth or falsity of the gross assertion which he has adopted in regard to the Samaritan Pentateuch, thereby showing the *animus* which led him to seize upon a good opportunity (as he thought) to throw a slur upon the faith of those who believe in the Holy Bible; the other, to vindicate the truth about this point to show that Mr. Duncan has not acted ingenuously and fairly in his quotations, and to prove that Mr. Squier is culpably careless in following him as he has done. When I desire any controversy with the author of the "Serpent Symbol," he may make himself easy about my appearing in my "own proper person." Till then, as he has virtually confessed that he knows nothing about the Samaritan Pentateuch, let him consider well what follows.

Some years ago a work was published in England, under the title of "The Religions of Profane Antiquity," by Jonathan Duncan, B. A. It is a volume of considerable merit, and the author displays a good deal of ingenuity in support of the theory which he is advocating: in general, too, he manifests a spirit of reverence for Divine revelation, and a disposition to deal fairly and honestly. The author acknowledges himself deeply indebted to the Jesuit Athanasius Kircher for aid in explaining the heathen mythology on astronomical principles. On p. 288–9, occurs the following passage:

"The salacious propensities of the goat are more determined than those of any other animal, and this disposition of his nature pointed him out to the Egyptians as the most significant emblem of the principle of generation. *Diodorus, of Sicily, declares that those reasons obtained for it the honors of consecration, and that all those who were born in the sarcerdotal caste, before entering on their duties, were ordained in the temple dedicated to this animal, and that their inauguration was celebrated in the name of the goat*" (lib. i, c. 55). "The Egyptians," continues Diodorus, "considered the goat in the same character as the Greeks regarded Priapus, *and the adoration paid to its Statues was of the same indecent nature as the reverence paid to the Lingam of India, and the Phallus of antiquity. These consecrated symbols were an expression of gratitude towards the gods, who preserved the population of the country by replacing the dead with the living.* Such was the veritable character of the Egyptian Pan, the Great Whole, the active instrument of production, universal nature. It is on these principles that the extraordinary Samaritan reading of the first verse of Genesis may be explained. Instead of writing 'In the beginning God created the heaven and the earth,' they wrote, 'In the beginning the goat Azima created the universe,' which is as much as to say, 'In the beginning Jupiter Ægiochus, or Pan, created the universe'."

[The passages in italics are those omitted by Mr. Squier.]

Following this is a note, thus:

"Abenezra, in his preface to the book of Esther, speaking of the law of the Hebrews received among the Gentiles, thus expresses himself in reference to the Samaritan version: Transferri curaverunt legem Hebræis Persæ, et scripserunt eam, et posuerunt in historia regum suorum: fuerunt etiam Persæ addicti idolatriæ, et ideo loco nominis Dei sancti, nomen idolorum suorum scribebant; quemadmodum Samaritani, qui scripserunt pro 'In principio Deus, &c. In Principio creavit Azima.' The Rabbins were divided in opinion as to the divinity called Azima, but the most learned among them said it was a goat, and it is quite certain that it must have been the goat of Mendes, the representative of Pan. Baal Aruch in voce Azima dicit, 'Fecerunt viri Æmath Azima: tradunt Rabbini nostri quod Azima sit hircus calvus, cui non est lana.' Rassi dicit: 'Azima erat simulachrum similitudine hirci, et sic legunt omnes, et sic explicant hoc vocabulum Rabbini nostri in Sanhedrim.' Vide Kircher. Œdipus Ægyptiacus. Vol. i, p. 368.

On referring to Kircher, you will find, Messrs Editors, that he gives the Rabbinical Hebrew of Aben Ezra, and the Latin version of it, as above. He quotes Baal Aruch and Rassi, as Mr. Duncan has given it, and accedes to the opinion that Azima means a goat. So far well enough. But it is very remarkable that Mr. D., having read Kircher so far, should not have looked a little further, and given the old Jesuit credit for his distinct *denial* that the Samaritan Pentateuch has any such stuff in it as he supposes Aben Ezra to assert that it has. In justice to father Kircher, I must give you a translation of the words immediately following Mr. D's quotation. "When I found (he says) this assertion in Aben Ezra, I was seized with an earnest desire to know whether the Samaritan Pentateuch in the Vatican contained any such reading as this. On examination I ascertained that the assertion was false; for the Samaritan reading of Genesis i, 1, is as follows: *Beqameth veeth bereschit bara Elohim eth schamaim veeth haretz.* And not only does the Samaritan Pentateuch differ in no respect from the Hebrew Pentateuch (in this verse), but this is equally true also of the vernacular or common speech of the Samaritans, which gives the passage thus: *Beqama dtalmas elhaa iath schomih viath araah*; In the beginning *God* created, &c. Now (goes on Kircher) when I had looked into these things, I perceived that they were all a pretence, in consequence of that inveterate and irreconcilable hatred of the Jews towards the Samaritans, or else that this reading was in copies written by them when idolaters, before they received the pure Divine law from the Hebrews. For when the Jews should know that the Samaritans were worshippers of Azima, i. e. a goat, an animal of most offensive odor, and it should be made evident that in the place of the name of the true God they had placed on the sacred page the names of their idols, they thought that no greater reproach could be brought against the Samaritans than if they should thrust upon them this foul lection, that the creation of the world was accomplished by a goat. These things I was unwilling entirely to pass over; now, however, I return to the matter in hand." (Athan. Kircher. "*Œdipus Ægypt.*" Romæ, 1652, vol. i, p. 368–9). With this quotation, I leave it to the reader to judge whether Mr. Duncan has dealt quite fairly with father Kircher and the Samaritan reading of Gen. i, 1, and whether Mr. Squier has acted as judiciously as he might have done in following blindly the author of the "Religions of Profane Antiquity."

But this is not the whole of the story. To understand clearly the entire matter, and to do justice to all parties, we must turn to Aben Ezra, see just what his words are, and look at the facts of the case, in order to perceive how the learned rabbi's meaning has been misapprehended by Kircher, and how the perversion of it has been retailed, in succession, by Messrs. Duncan and Squier. Aben Ezra, as you are aware, was a distinguished rabbi during the former half of the twelfth century, equally eminent for profound erudition and wisdom. He wrote commentaries on the whole of the Old Testament Scriptures, and is considered by competent judges the most judicious of Jewish expositors. In the course of his labors, he makes two or three introductory remarks to the Book of Esther. He is giving a reason why the name of God does not occur in this book, and after objecting to the one which had been stated by many, he presents his own, in the following words, literally translated from the Hebrew:[*]—"But it is clear to me that this roll was composed by Mordecai, and this is what is meant by—*and he sent letters* (Esther i. 22)—and they were all repetitions of the one writing, according to the sense of the (original) copy. And the Persians translated it, and it was inscribed in the archives (lit. chronicles) of their kings; and as they were idolaters, they wrote instead of the name of the glorious and awful God, the name of their own abomination: as the Cuthites did, who wrote instead of 'in the beginning *God* created, *Ashima* created.' Thus it is that Mordecai did not mention the glory of God in the roll." Now, you will observe that Aben Ezra says not a word about the Samaritan Pentateuch or the Samaritan version, (made in the first or second century), of both of which it is almost demonstrably certain he knew nothing at all. Neither Jews nor Christians in Europe at that period were aware of the existence of the Samaritan Pentateuch. Hence it seems clear that as he is speaking of the Persian *idolaters* who substituted the name of a false god in the place of that of Jehovah, in the letters above spoken of, so too he means by the *Cuthites*, who put Ashima in the place of God in writing Genesis i, 1, the Samaritan *idolaters* mentioned in 2 Kings xvii, 30, who worshipped *Ashima* and other false gods. For it deserves to be noted, in this connection, that he does not—utterly as he must have disliked the Samaritans—say one word to the disparagement of those who lived during his own period, nor in the slightest degree accuse them of substituting Ashima for Elohim, an accusation which, from what we know of men and the intense hatred between Jews and Samaritans, the learned rabbi would have been only too glad to have had ground to publish to the world. But he has done nothing of the sort; he could do nothing of the kind: Aben Ezra was a man of too great learning to err on this point through ignorance, and of too much candor to vilify an enemy by falsehood. The Samaritans, as he well knew, were no more idolaters than the Jews; no one had ever accused them of being such, after the time that they had built a temple on Mount Gerizim, and had conformed wholly to the worship of Jehovah (B.C. 408); nay, as Maimonides and others confess, they were more exact in their observances of religion than the Jews themselves. Consequently, the grossness of an assertion which makes them to have read in Gen. i, 1, "*Ashima* created" (whatever Ashima mean, whether a lamb, goat, satyr, sacred fire, or heaven), becomes as glaring and offensive as it would be to assert the same of the Hebrews.

Though I have trespassed longer than I meant upon your time and patience, Messrs. Editors, yet I beg to say a word or two in conclusion. A learned Jesuit quotes the words of a venerable rabbi; not catching the meaning (but evidently without any intention to misrepresent) he gives a Latin version of the Hebrew passage, which goes forth to the world as the exact sense of the original; an English writer takes the Latin rendering (though the Hebrew was before his eyes on the same page), quotes it as asserting a fact, sends it abroad to the world, and takes no pains to verify it; though it be a grievous slander upon the good name of the innocent, he can, without any compunctions of conscience, thus publish it far and wide, when he might and ought to have verified it ere he used it in this way; an American author takes the Englishman's words without acknowledgment, pays no sort of attention to Kircher and Aben Ezra, and scatters over the land the same slander and falsehood. And now, what will be the result? Shall we say that Mr. Squier is "competent to pronounce upon a point of the kind?" Will he in any manner endeavor to repair the injury he has done? will he make any correction in his book? or will this note stand just as it is, though it has been shown how "false in fact" it is? Will Mr. Duncan be willing to do either Kircher or Aben Ezra justice? or will subsequent editions of his book go forth to convey untruth on this point? We shall see: meanwhile we may hope that these gentlemen will endeavor to do what is right and just: truth, though always ultimately triumphant, can rarely obtain over error and falsehood a speedy victory.

Very truly yours, J. A. S.

New York, November 17th, 1851.

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[*] Our correspondent, "J. A. S." is the Rev J. A. Spencer, late Professor of Oriental Languages in Burlington College, N. J., author of "The East," Editor of the New Testament in Greek, with Notes, &c.—[EDS. OF. LIT. WORLD.

[*] Lest there should be any imputation of unfairness, I begged a very learned friend and profound oriental scholar to translate the passage above. You can rely upon it as thoroughly accurate.

The Editors of the *Literary World*, in their announcements to Readers and Correspondents, enter the following *caveat*:

"It is but justice, while giving Mr. Spencer an opportunity to clear up a point of Theological literature, in another page, to state that for whatever remarks Mr. Squier may have to make further upon the subject, the reader must necessarily wait his convenience, as he is at present absent from the country, on a brief tour in Europe."

It is not easy, however, to see what Mr Squier can say further; but if the correspondence be rendered, I shall endeavor to keep you advised of it. A. M.

Illumination and Baptism.

A Reply from T. to J. E. E. appears in the supplement of the *Evangelical Catholic* of Dec. 6th. As an act of courtesy, we, unsolicited, give the same an insertion in our columns.—ED. CH'N.

I have had an opportunity of reading the article of J. E. E., which the Churchman has published in its number for the 15th inst. It contains very little argument, some unfounded inferences, and much that is taken for granted.

As to the writer's plain intimation, that I am of the number of those of whom he says, in his communication addressed to the editor, and published in the same paper, namely, that "there is nothing so plainly expressed but that those who *have set their minds and hearts against Catholic truth* will find some means of escape from it," and am also "a man" lacking "plain common sense," I have only to express my satisfaction in the assurance, that J. E. E.'s opinion, however confidently announced, is, after all, nothing but that of a fallible man. Although I do esteem very highly the good opinion of some of my fellow men, yet I can truly say, "that with me it is a *very small thing* that I should be judged of" such human "judgment" as that which pervades his communications.

J. J. E. asserts that I "evidently aim to weaken the force of the argument in support of the Catholic doctrine of the spiritual grace given in baptism." I said not a word about this doctrine. It was no part of my design to say anything on this subject. Had it been, I should first have stated what the doctrine is. I only said that the mind of an adult, receiving baptism rightly, must be previously illuminated. And he implies as much himself in using the phrase, "*to those who are penitent and faithful.*" And in speaking of baptism as "a confirmation and seal" of something that had "preceded" it, and "its visible attestation and proof," I did not say that *it was nothing more.* To say this, was no part of my design. He draws this inference, but it is one of his own making, and I "protest" against his right to make it. He says that "such statements" as I have made "are well understood in our age as implying A MOST PERNICIOUS AND DANGEROUS ERROR." Very likely, by such persons as draw general inferences from particular premises. Let him apply the same method of inference to 1 Pet. i. 23, and what becomes of the doctrine of regeneration as connected with baptism? If J. E. E. will only exercise that "plain common sense" which doubtless he possesses in a high degree, he will be at no loss to see that a statement of one point does not justify a conclusion as to the other points which the author may hold, without stating, in relation to the whole topic. I said that the mind of an adult, receiving baptism rightly, must be previously illuminated. I did not say that through the instrumentality of baptism more illumination may not be given him. It is very desirable, that when one writer undertakes to controvert the statements of another, with the intention of convicting him of "most pernicious and dangerous error," he would first take the trouble to understand them. Such a course would be useful in more ways than one.

He says that I "refer to some speculations of Michaelis." With the *speculations* of Michaelis I should think that none can know better than J E. E., that the writer of the notice of Dr. Murdock's translation who signs himself T., can have no sympathy. But in this case we have to do with his *arguments.* Of these I stated one, adding to it what I thought a confirmation of his *reasoning.* I will now state another *argument* of this German writer. He tells us that in the Syriac Epistle to the Hebrews, quotations from the Old Testament agree accurately with the texts in the Syriac Bible. Hence he *argues*, that in all probability this version of the Old Testament was made before the translation of the Hebrews. And, as he thinks, (and as it seems to me very naturally,) that a Christian Church would provide for a translation of the New Testament before it undertook the old, or that private Christians competent to the task would probably translate the former before the latter, and as there is conclusive evidence that the Syriac translation of the Old Testament is of Christian origin and not of Jewish, he infers that most likely the Syriac Hebrew is not as ancient as the Syriac New Testament in general. This is his argument. What weight it may be thought to have must be left to each one's private consideration. But it is no mere "speculation." And although I am far from acquiescing in all the views and criticisms of Michaelis, many of which I regard as far-fetched and puerile, yet it may be information to some readers, that the introduction of John David Michaelis is a work which the late Bishop of Peterborough, Dr. Herbert Marsh, thought it not unworthy of his abilities to translate into English, and to publish with learned notes in six octavo volumes. Here I take occasion to express doubt whether Michaelis has made the "shrewd conjecture" which J. J. E. ascribes to him. I write from memory merely and have not time to examine the work. The notice of Dr. Murdock's book attributes to him no such conjecture.

I come now to another point. J. J. E. is accounting for the use of *illumination* for *baptism* in the Syriac Hebrew, while it is never elsewhere so used in that version of the New Testament. He says, that the word "is no where else used *primarily* in the same sense as in the Epistle to the Hebrews; and that, accordingly, the substitution of 'baptism' would make nonsense." This is certainly true, with the exception of the assumed use of *illumination* in the Hebrews, which is afterwards repeated, thus: "in the Epistle to the Hebrews it has its special meaning of an act, at one particular epoch in the Christian life, viz. baptism." But that this is its meaning in Hebrews is the very thing to be proved; as is also this, that it was so understood in the latter part of the first, or the former half of the second, century. I have not denied that the Hebrews may have been translated in the latter half of the second century; I have only said that "*probably* it is not older than the third." But let any one read the texts in Hebrews, and say whether their meaning, as assumed by J. J. E, is so evident as to recommend itself on a bare unsupported statement. "It is impossible for those who were once enlightened, &c.: The former days in which, after ye were illuminated," &c. Let him bear in mind, too, that just before the former text the Apostle is speaking of "the principles of *the doctrine* of Christ, of the *doctrine of baptisms*, &c." Can any reason be given why the *enlightening* spoken of should not be explained as the same word is uniformly explained in Eph. i. 18; iii. 9? If the term *once* be appealed to, because baptism cannot be repeated, the answer is, that the same word is applicable to *illumination.* It is applied by St. Jude (verse 5) to those who "*once* knew" what he reminds them of; and by St. Peter (iii. 20) to God's "long-suffering, which *once* waited."

I am aware that some of the Fathers, Chrysostom, for instance, interpret the texts in Hebrews, of baptism; and also a few moderns, of whom Hammond may be named, though he by no means limits the meaning thus. But this is nothing to the purpose. I am not aware that Justin or Irenæus expound the places at all. Clement of Alexandria quotes the text in Heb. x. in close connection with what he is saying about Christian knowledge, but without any reference to baptism.—Stromata, iv. p. 514, Sylburg's edition. Origen quotes: "After receiving a knowledge of the truth, and having been illuminated, and having tasted," &c.; but says not a word about baptism. He quotes the text also in reference to receiving the Holy Spirit, but says not a word about baptism. And again he quotes it, without any mention of baptism, though immediately afterwards he quotes largely the texts that do bear on this sacrament. See his Works, edit. Bened., Paris, 1738, tom. i., p. 378, top, 388, 560. In tom. iii., p. 207, top, he quotes it again, without an allusion to baptism. Origen, therefore, seems to have known nothing about such a translation as that of the Syriac version; or, if he did, he gives it no sanction.

It is not my intention to trouble you with any farther communication on this subject, unless, indeed, J. J. E. should adduce such quotations from writers before the year 140 as shall convict me of mistake, in which case I shall acknowledge it, and thank him for his information. Still, however you may "eschew controversy," (and surely no man who knows what sort of controversy has prevailed for some years past can wonder at it or blame you), I cannot but believe that He who educes good out of evil will overrule the late and present controversies to the good of His Church. One thing is certain, that discussions, and even such as the present, promote carefulness of examination and statement, and this imparts increasing accuracy to our knowledge. To prove, then, what the Church in one century believed, it is not sufficient to quote from writers of the next. Something like this is occasionally done by Mosheim, who shows how deplorably vitiated the Church was in the century he is describing, by appealing to representations made one hundred years later. T.

November 22, 1851.

For the Churchman.

MR. EDITOR:

May I beg the favor of your giving place to the following correction of a typographical error. In my communication in the *Churchman* of this date, the following words occur: "while the Octaves of High Festivals are seemingly understood, assumed, and occasionally attended to in our Book of Common Prayer, yet they are not positively enjoined." For "attended," read "alluded."

T.

New York, Nov. 29, 1851.

THE CHURCHMAN.

NEW-YORK, SATURDAY, DEC. 13, 1851.

NOTICE.

Our subscribers are hereby notified, that bills for the subscriptions due this paper have been forwarded to nearly all in arrear, and that the remainder will soon be dispatched. Many of our readers have promptly forwarded the sums due, for which we return our thanks. A very large number have not yet attended to the matter, and we hope that they will, on reading this notice, immediately forward the amount of their bills. Prompt attention will save us much trouble and annoyance. Persons in arrear desiring to discontinue, are referred to the advertisement at the end of the fourth page. Agents are requested to forward such sums as they may have collected.

New York, Oct. 20, 1851.

Baptism and Illumination.

In another column will be found some remarks of T. on this subject, from the *Evangelical Catholic.* To enable our readers to understand the testimony of Justin Martyr the better, we shall adduce a copious extract from his *Apology* (p. 94, Sylburgius' edition, Col. 168):

§80. The Apostles have taught us for what reason this new birth is necessary. Since at our first birth we were born without our knowledge or consent [by the ordinary natural means], and were brought up in bad habits and evil inclinations, in order that we may no longer remain the children of necessity or ignorance, but may become the children of choice and judgment, and obtain the remission of the sins which we have before committed, in the water—the name of GOD, the Father of the Universe and Lord, is pronounced over him; (we say this name alone over him, leading him who is to be washed to the laver: for no one can give a name to the unspeakable God, and if any should dare to say it, he is afflicted with incurable madness.) And this laver is called illumination, since those who learn these things are enlightened in understanding, and he who is enlightened is washed in the name of Jesus Christ, who was crucified under Pontius Pilate, and in the name of the Holy Ghost, who proclaimed beforehand by the prophets all things which relate to Jesus."

The question is, does Justin mean that the illumination is given in Baptism, or by the previous instruction. We think it plain he means the latter. He teaches explicitly that regeneration is given "in the water," and the Christian thus becomes the child of choice and knowledge, and obtains remission of sins. It would be strange to say that Baptism is called "illumination" because the mind *has been illumined* by previous instruction: besides the participle refers to the present act, not to one past; that would require the perfect participle, we take it.

In support of this view we refer to p. 258 (ed. ut supra.), where, in the Dialogue with *Trypho*, he has the phrase, "being enlightened through the name of Christ." Now it is plain from the context, that this is received in Baptism, for the full passage is as follows:

"Knowing that every day some are discipled in the name of Christ, and leave the way of error; who all each receive gifts according as they are worthy, being enlightened through the name of this Christ; for one receives the spirit of knowledge, another that of counsel, another of strength, another of healing, another of foresight, another of teaching, another of the fear of God." (§39, Dial.)

The use of the same word (*disciple*) which occurs in the Baptismal institution, St. Matthew 28: 19, 20, can leave no doubt of the writer's meaning. We conclude, therefore, that Justin held that a special illumination was granted in Baptism; and that when he says Baptism is called illumination, he states the usage of the Catholic Church, and not his own custom or opinion.

St. Clement of Alexandria is still more explicit in the 6th chapter of the first Book of the "*Pædagogus*," Potter's ed., 1715, p. 113.

Speaking of the baptism of our Lord by St. John the Baptist, he says:

"Therefore as soon as he is baptized by John does he become perfect? it is plain that he did. Did he then learn nothing from him in addition? no, indeed; but is he perfected by the bath only, and sanctified by the descent of the Spirit? It is so. And this same thing happens with respect to us, of whom the Lord was an exemplar. Being baptized, we are enlightened; being enlightened, we are made sons; being made sons, we are perfected; being perfected, we are rendered immortal. But this work is called variously, a gift, and illumination, and perfection, and a bath. A *bath*, indeed, by which we are washed from sins; and a gift, by which the penalty due to our sins is remitted; and illumination, by which the holy light which bringeth salvation is viewed, this is to say, by which we discern God; and we call that perfection to which nothing is wanting, for what is wanting to him who hath known God?"

And again on the next page:

"He who is only regenerated, as the name is, and illuminated, hath been freed indeed from darkness, and from that very time hath received the light." * * * * "They who are baptized, having washed away the sins which obscured the Holy Spirit in the manner of a dark mist, have the eye of the spirit free, and unimpeded and bright, by which alone we behold the Divinity; the Holy Spirit flowing in upon us from Heaven."

Here again illumination is manifestly connected with Baptism, showing the usage of the Church in the time of this celebrated writer, and agreeing exactly with the interpretation we have put on the words of St. Justin Martyr.

KOSSUTH arrived in the *Humboldt* on Thursday evening, the 4th inst. On Saturday he made his grand entry into the city, escorted by a large procession, consisting chiefly of the military, who were out in great force, and made a fine display. The streets were thronged with spectators, as were the windows and roofs of every building which commanded a view of the streets through which the procession passed. The utmost excitement and enthusiasm were manifested, and the spectacle was very grand; but the noise was such at Castle Garden that the intended speech was not delivered. It would seem that he anticipates from this country aid both in men and money to a great extent for his revolutionary projects in Europe; but the result is extremely problematical.

WARD SCHOOLS.—We perceive that in the report of the Jury on the disaster in Public Ward School No. 26, our printer stated the cost at $85,000. We have not reached that pitch yet; and in this case the appropriation was $15,000, a more reasonable sum. We see it stated in the proceedings of the Board of Education that all the schoolhouses will be carefully surveyed and measures taken to render all the passages and stairways perfectly safe and reasonably commodious. It has also been suggested that the children in a district, who belong to the public schools, should be required to attend at the schoolhouse in that district, instead of roaming off to others more costly and attractive. Some of the schools are far from filled, while others are overcrowded.

MRS. BOSTWICK'S Sixth and concluding concert of the series, was given at Niblo's Saloon on Thursday evening, Dec. 4. It was fully equal to its predecessors, and was very numerously attended. All the departments, with scarcely an exception, were well sustained. Mrs. Bostwick performed her numerous songs with great effect, especially the Cavatina, "*Perche non ho del vento,*" and the Swiss Song, in which the dying cadence of the horn was beautifully rendered.

We hear an occasional wish expressed for the continuance of these charming *soirees*, which we hope will not be left unregarded.

For the Churchman.

Death of the Rev. Andrew Wylie, D. D.

The unlooked for death of this eminent and admirable man, has filled the hearts of his numerous friends with deep regrets. As a public or a private loss, it is a great one. The Church has been deprived of an able Divine; Society of one who understood and labored well for her truest interests; and those who knew him and loved him, of a friend such as men seldom meet with. He possessed an intellect of uncommon activity, vigor, and comprehensive faculty. His mind was cultivated by long and assiduous exercise, and enriched with the gathered fruits of reading and reflection. As a theologian he was very able, treating in masterly manner, with large philosophy and logical application, subjects the most difficult; and illustrating themes the most rare, and the most common, with remarkable felicity. As a preacher he would pour forth from the wealth of his own mind the most noble and instructive thoughts, in language clear, simple, manly, and often touching, eloquent and commanding, as occasion called for and his spirit felt inclined. He was a most inartificial and natural speaker, but a most effective one; plain in his manner almost to a fault; *never* rejecting a common word, a familiar expression, a home illustration, a downright pronouncement of vigorous truth. A vein of pleasantry belonged to him; he could not divest himself of it; but he pressed it into the service of highest purposes, and made it tell upon the understanding and the heart. It has been the lot of the writer to listen to many able, eloquent and impressive preachers; and he knows but of one who has held his mind and feelings more entirely captive, and more completely swayed them at his will. When he went abroad to preach, he often had the very largest audiences; and though he seldom spoke less than an hour, he sustained the interest throughout. The intellectual admired, and all were struck, engaged and edified. He had great presence of mind, and command of thoughts and words; and his extempore power was often exercised with great brilliancy and efficiency. Such was his power of convincing, that he has been known by two discourses, to have changed the whole current of thought and purpose in a community which seemed but the day before, resolutely determined to an opposite direction. As a controversialist he understood his ground, and was firm in maintaining it; if he was confident, it was the confidence which comes not from presumption, but from clearness of sight and strength of conviction. As a President of a College or University, and as an Instructor, he was exceedingly valuable. Sound in education principles, wise and learned, and yet the most practical of men; accessible and familiar, yet firm and dignified; and possessed of great executive ability. The circumstances of his position were often peculiar and difficult; but he maintained it well when they were most trying; and was triumphant where most would have failed. As a Churchman he revered and loved the Church, and was attached to her high views and principles. But he had not been brought up under her influences, nor ever lived among her people, nor was her ministry resident near him; he was insulated from his episcopal brethren, and could only meet with them on occasions of Convention or visitation of his Diocesan; (there was no Episcopal minister present even at his funeral solemnities.) Thus he never became familiar with the usages of the Church as he desired, nor with her minor proprieties of expression or of service. Even his Sunday service was a College Chapel one, and his preaching was to the students of a State Institution, with such others as saw fit to attend. Sometimes he expressed intense desire to be able to devote himself more singly to the Church's spiritual work. But Providence had appointed his office and his labors there, and religiously and profitably did he fulfil his duties. Thus memorable as a man, a scholar, a thinker, a teacher, a divine, there are those who feel that as a friend he is still more to be lamented. His power of attraction was very great. Few came within his influence so as to know him well, who did not love him greatly. His memory will be revered and cherished, and will not die.

As a writer Dr. Wylie need but be known to be appreciated. His printed discourses if collected, and his manuscripts if published, will be a valuable legacy to his Country, and will do honor to the University, to the State, and to the Church.

The following particulars are chiefly taken from the Bloomington Indiana Reporter, the columns of which were in deepest mourning.

Died at 2 o'clock, on Tuesday, the 11th of November, at his residence in Bloomington, the Rev. Andrew Wylie, D. D., President of the University of Indiana, in the sixty third year of his age, after a short but severe illness of less than two days, from an attack of pleuritic pneumonia. On the Friday previous to his death he delivered an Address to the Agricultural Society of the County, replete with that peculiar humor and strong sense for which he was distinguished. On Sunday night he was attacked by the illness which, resisting all medical aid, so speedily terminated his existence.

On Thursday, at 10 o'clock, the funeral procession moved from his residence to the University Chapel, where a funeral oration was delivered by the Rev. Dr. Daily, and the Church service read by his nephew, Professor Wylie, to an immense concourse of citizens assembled to perform the last sad rites to the mortal remains of one of the greatest men of the age. The Chapel was shrouded in mourning. At the conclusion of the services, the body was conveyed to the public cemetary, attended by the largest procession ever formed in the place. Great feeling was manifested by the community, for he was not only admired for his high mental endowments, but revered for his excellencies, and greatly beloved for his personal qualities. On the morning after his death Professor Read announced the sad event to the students of the University in a touching address.

The death of Dr. Wylie is greatly lamented, no one was more extensively known or valued throughout the west. The tidings of his death will be heard with deep emotion by his numerous friends and his old students, whose affections and confidence he had been eminently happy in securing, wherever scattered over the land.

For more than 40 years Dr. Wylie has been known in public Institutions of our country, as an able and successful Instructor. At the age of 23 he was President of Jefferson College, at Canonsburgh, Pennsylvania, then President of Washington College, Pennsylvania, and for the last 23 years President of the Indiana State University. The reputation he acquired as a teacher and a profound reasoner was rational. During his long, eventful, and useful life, he has been closely identified with the cause of education. Some of the most distinguished men of the Union were his pupils. Unambitious of popular applause, his life was chiefly devoted to the labors of the closet and the lecture room. That air of deep abstraction which usually pervaded his appearance, indicated the close application he gave to his favorite studies, and misled some into the belief that he was cold and indifferent to the condition of his fellows.

But in truth he possessed acute sensibilities, and was keenly alive to the misfortunes and afflictions of those around him; a kinder husband, a more affectionate father, or a more warm-hearted friend it would be hard to find.

The Indiana University, in the death of Dr. Wylie, has sustained a loss which, we fear, cannot easily be repaired. One more conversant with the artifices and appliances of the world wherewith temporary popularity is often undeservedly acquired, may be readily procured, but it will be long, we imagine, ere its halls resound with the deep philosophy and profound wisdom which pervaded the most commonplace effort of the late president. His lectures on metaphysics, logic, rhetoric, moral philosophy, evidences of Christianity, political economy, &c., are the results of a long life assiduously elevated to their elucidation and argument, and are pronounced by the most competent judges to be unrivalled. They contain in a condensed form the opinions and arguments of all noted authors, ancient and modern; upon those subjects, together with his own thoughts and the results of his own experience presented in a bold, original, and extremely attractive dress, abounding in apt and amusing illustrations. We trust they may be in a form suitable for text books for institutions of learning. They cannot fail to prove invaluable auxiliaries to the student, as well as highly entertaining and instructive to the scholar. We understand Dr. Wylie had for several years past been engaged in preparing his lectures for publication, and it would confer lasting additions to the literature of the day, if his intentions should be carried out by a competent friend.

Dr. Wylie had been a leading and favorite minister of the Presbyterian body until the division of the Old and New School. He then in 1841, attached himself to the Episcopal Church, where he was equally beloved and honored. Twice he represented the Diocese of Indiana in General Convention, where his racy, sensible, and characteristic speeches will be long remembered. When he died he was the President of the Standing Committee of the Diocese.

Foreign Intelligence.

Since our last the *Humboldt*, *America* and *Pacific* have arrived at this port, with a week's later intelligence.

The President has gained a great advantage. A proposition to give the President of the Assembly power to take all necessary measures for its internal and external security, and to require the co-operation of a military force and all officers he might need was rejected by a vote of 408 or 300. It is said there was a conspiracy to arrest Louis Napoleon and his advisers, and appoint a Dictator, and that he would have resisted the attempt, and a fearful struggle would have been the consequence. It is thought that the project for the repeal of the electoral law will be presented anew.

The King of Hanover is dead, and has been succeeded by his son, who is blind. All suitable precautions have been taken for obtaining his signature to official papers, and conducting the business of the State.

Prof. Nuytz of Turin has offered to sustain certain propositions, which have been condemned at Rome. Among them are the following:

The [Roman] Catholic Church has not the right conferring material power.

It has no temporal power direct or indirect.

The civil power, injured by the Ecclesiastical power, has the right of separating itself by its own proper, indirect negative power as to sacred things; in the legislative conflict of the two powers, the civil law ought to prevail.

The Pope is not infallible. The excessive decrees of the Pontifical See have contributed to the separation of the Eastern and Western Churches.

The Emperor Justinian is the first who annulled the marriage of priests.

And many other points touching the relations of the State and Papal powers.

It is said that two general officers, five regiments and a numerous staff will be immediately sent to the Cape, from England. The state of the colony is allowed on all hands to be most deplorable.

The news from the gold regions of Australia, continue in the ascendant. Sidney is almost entirely deserted.

The Metropolitan Church Union.—The quarterly general meeting of the Metropolitan Church Union, held on Tuesday last, at Crosby Hall, was of an unusually interesting character, the report of the Committee containing among other topics, an explanation of the course taken by them in reference to the question of the validity of non-Episcopal Ordinations. With regard to the letter addressed to the Archbishop of Canterbury by the Rev. W. Palmer, the Committee "distinctly state" that it was wholly unknown to them, or any of them, until it appeared, with his Grace's reply, in the public journals; and that Mr. Palmer had ceased to be a member of their Committee before the letter was written. On the question itself,—"the exclusive validity of episcopal ordinations," the Committee thus state the view by which they have been guided:—

Your Committee are convinced that on the one hand the Church of England distinctly excludes from the exercise of ministerial functions all persons who have not received episcopal ordination, while, on the other hand, she does not undertake to adjudicate dogmatically upon the spiritual condition of the members of foreign non-episcopal communions, nor to pronounce any opinion as to the effect of unauthorized ministrations which obtain among them. The Committee are also fully persuaded, that the Church does not hereby take upon herself to enact any new term of communion, but simply enforces the old Catholic rule; a rule founded upon the order established by the Apostles themselves, attested by the Scriptures of the New Testament, and acted on in all the Churches of Christendom from the earliest times. If the imposition of episcopal hands, as the condition of admission to the sacred ministry of the Church, had been a mere matter of opinion and of preference given in this Church of England to one form of Church government over another equally lawful, and not (as in truth it is) a matter of universal obligation, it is evident that the adoption of a rule preventing or even limiting inter-communion with Christian bodies in which episcopacy has been abrogated, would have been a breach of Christian charity, as well as of Catholic unity;—an act strongly partaking of the nature and the guilt of schism. Of this, no one acquainted with the history of the English Reformation will accuse our leading reformers. They were personally well affected towards the Continental reformers, and disposed to view with indulgence the Protestant communions of the Continent, in which episcopacy was from the very beginning discarded; carrying that indulgence indeed to the utmost length consistent with the maintenance of Catholic principles. In cutting themselves off from all interchange of ministerial functions with the ministers of those communions, and not with them only, but generally with the ministers of all non-episcopal bodies, wherever they might be found, or however they might have originated, they were actuated by a strong sense of duty, which compelled them to exclude from the office of publicly ministering in the congregation all who should be unable to substantiate their participation in the commission given by Christ to His Apostles by orders derived through a regular episcopal succession.

This sense of duty was founded on a theory of the Christian ministry so simple and so scriptural, that but for the perplexities arising out of the confusions of Christendom during the last three centuries, it would have descended to us as unquestioned, as it was transmitted through the first fifteen centuries of the Christian Church. If the foundation of episcopacy be sound,—if it be true that there was an original commission from Christ to His Apostles, and that imposition of hands *by persons expressly authorized for that purpose* was the mode of transmitting that commission, which the Apostles, acting under the inspiration and guidance of the Holy Ghost, established in all the Churches,—it is evident that the appointment is of divine authority, and, therefore, no human authority can have power to alter it. To acknowledge the validity of any interference with the order established in the Church by Divine authority, is to surrender a fundamental principle, and to make a concession which opens the door to every description of innovation and corruption.

While your Committee have no wish to enter at greater length into the case of foreign non-episcopal communions, they cannot help observing that the line of argument adopted by those who advocate the lawfulness of a ministry not episcopally ordained, constitutes a strong temptation to enter upon various inquiries which branch out of the whole subject, and which cannot be avoided. How far, for example, was the abrogation of Episcopacy a measure imposed upon the foreign reformers by an absolute necessity fulfilling the condition hypothetically laid down by Hooker?—or how far was it their voluntary act, and the loss of the episcopate the result of the attitude they assumed and the language they held towards the episcopal office?—what reason is there to suppose that those foreign non-episcopal communions, the exclusion of whose ministers from the exercise of ministerial functions in our Church has given rise to this controversy, have been, or at this time are, desirous of repairing their loss, and have been prevented from doing so by obstacles amounting to an invincible necessity to continue in their present imperfect condition? Again, in those countries where episcopacy was dispensed with, and a congregational authority substituted for the apostolic commission, what is the result of the experiment? More especially with regard to soundness of doctrine, and to the recognition of the principle of a Divine revelation, and of the inspiration of Holy Scripture,—is it such as to warrant the conclusion that the abrogation of episcopacy is consistent with the maintenance of the Catholic faith, and the preservation of the whole economy of grace in its integrity? Upon all these points a wide field is open for discussion; but this is not the place in which to enter upon it. Still less do your Committee desire to question the possibility of an exceptional operation of Divine grace, through the mercy and forbearance of God, in cases where the divinely appointed order has been departed from. What they have deprecated is, not the assertion of the possible efficacy of unauthorized ministrations, through an extraordinary and uncovenanted operation of Divine grace, but the assertion of the authoritative character of such ministrations, —in other words, of the *validity of non-episcopal ordinations.—John Bull.*

Visitation of the Diocese of Manchester.—The Bishop of Manchester held his primary Visitation at Bolton on Saturday last. His Lordship commenced his Charge by adverting to the social improvements which had taken place of late years; after which he dwelt at some length on the desirableness of making the people more intimately acquainted with the services of the Church, for which purpose he himself had held his Ordinations at different places in the diocese, and had frequently administered the rite of Confirmation on Sundays, with a view to interest the congregation. On the same ground he advised the performance of occasional offices, such as baptism and matrimony, and instruction in the catechism, in the public congregation whenever it is possible; and added divers remarks on the position of the minister while consecrating the Holy Eucharist, and on the practice of chanting and intoning the prayers, to which, as a rule, in parochial places of worship, his Lordship declared himself unfavorable. The Bishop next proceeded to deprecate the attempt to revive synodal action in the Church, and expressed his thankfulness for the decision pronounced in the Gorham case, as well as his approbation of the tribunal to which the cause was referred. After expressing his conviction that "our surest hope and bounden duty is to abstain from all which may bring the Church into collision with the State," the Bishop proceeded to justify his vote in Parliament for the admission of the Jews; and then, after a few remarks on the prosperous state of the diocese, which his Lordship attributed to his putting forward Church persuasion rather than Church authority, he passed on to the subject of education. In the course of his remarks on this point the Bishop eulogized the Committee of Council, and strenuously advocated the plan of education defrayed by a local rate, restricting religious instruction to particular days and hours, so as to admit scholars of different denominations, and not to violate "any distinctive rights of conscience." The Bishop next touched upon questions connected with the sanitary and moral condition of the people, warning his Clergy against the solemnization of matrimony without due inquiry, and after a cursory glance at other legislative enactments affecting the Church, his Lordship explained the effect of the Manchester Parish Division Act, passed last session. On the important subject of Episcopal Ordination the Bishop argued at considerable length that the rule which requires it in the English Church, is limited to that Church itself, and does not affect the ministrations of men not episcopally ordained, either in foreign Churches, or in Dissenting communions in this country. On the subject of the Papal Aggression he reiterated his concurrence in the Ecclesiastical Titles Bill, and his desire to see Papal Bulls subjected to the supervision of the State, and recommended the Clergy to oppose Romish error by diligence in preaching. In connection with this point he advised the younger Clergy not to "treat too frequently of those deeper mysteries which it has pleased the Almighty only partially to reveal," but rather to preach against prevalent vices. To this he added some further remarks against innovations in the performance of Divine service, and in ecclesiastical discipline; giving it as his opinion that the burial office is to be read in all cases where there has been no previous judicial sentence precluding the use of it. In conclusion, his Lordship expressed his objection to the frequent granting of titles, advised the Clergy not to preach two original sermons in one day, but rather to re-write some sermon from the old divines, and urged upon them the study of the original text of the New Testament.—*John Bull.*

Christian Knowledge Society.—At the last monthly meeting of the Society for Promoting Christian Knowledge, the Rev. L. Arthur again brought forward his objection to the intended representations of Christ, published by the Society, in the form of several successive motions, all which fell to the ground for want of a seconder.—*Ibid.*

The Judgment in the Case of the Rev. R. Antram. The sentence pronounced by the Bishop of Exeter, in the case of the Rev. R. Antram, having been found fault with on the ground of extreme leniency, the *Western Luminary* remarks that, for omission of Divine service, the lawful sentence, in the first instance, is monition; for neglect to baptize a child, suspension for three months; whence it appears that the sentence was as severe as the law permitted.—*Ibid.*

Christian Socialism.—The Rev. Charles Kingsley and the Rev. J. M. Neale, disavow all connection with the *Leader* newspaper. The former gentleman states that the only sense in which he ever was a "contributor" to that journal was as a correspondent, expressing his disapprobation of its contents.

Ibid.

The Reformation Movement.—The *Dublin Evening Post*, a journal most earnestly attached to the Romish Church, contains the following curious confession as to the spread of reformed doctrines among the Irish Papists:

"We learn from unquestionable Catholic authority, that the success of the proselytisers in almost every part of the country, and we are told in the metropolis, is beyond all that the worst misgivings could have dreamt of. There is not only no use in denying these statements, but it would be an act of treachery to the best interests of the Catholic Church to conceal them, or even to pass the matter over as a thing of no great moment. But there is no Catholic who does not regard the movement—if he be a sensible and sincere one, and not a brawler and a mountebank—with, we were going to say, dismay, but we shall substitute for the word, indignation and shame."

An appeal has been put forth by the Priest's Protection Society for increased support to its funds, under the following circumstances, stated in a letter from the Secretary, the Rev. T. Scott—;

Up to the close of the year 1850, seven years since the formation of the Society, we have had under our care 14 reformed Priests and 25 reformed students, some of whom are now preaching the Gospel most faithfully and successfully in Ireland and England, while the general body of the converts of the Society are sending out proclamations of the Gospel to Romanists in Italy, France, England, Scotland, Belgium, Switzerland, Malto, and Ireland, in the Italian, French, English, and Irish languages; and the directors of the Society are almost naily receiving proofs of the fruitfulness of their labors.

It would be most impolitic and injurious for me further to divulge the affairs of the Society to the world. Were I to do so, the Christian people of England—of London particularly—would be astonished, and grateful to Him who has the hearts of all men in his hand.

Let this fact suffice for the present. There are now before the directors *six new cases of Priests* whom the Society are unable to protect from want of funds, and there are *populous districts* in Ireland, where the laity are crying out for religious instruction from reformed Romanists, while from *abroad* there is a great demand for our publications."—*Ibid*

New Publications.

We have received the following publications from the Protestant Episcopal Sunday School Union, and cannot refrain from expressing our great gratification in the judgment and discrimination displayed by the committee in their selection. They are for the most part reprints of London editions, intended for Christmas gifts, and are beautifully got up, both in regard to the clearness of the type, neatness of and the binding and illustrations. "The Friends," is a story of two young girls, near neighbors, and though fraught with but little of startling incident, the interest of Millicente and Ellen's intimate acquaintance is admirably sustained to the end of the tale, and shows how "one act, first of jealousy and then of pride" on the part of Ellen, very nearly put an end to what was to her a most judicious and improving friendship. "The Prize, or the Preciousness of a Meek and Quiet Spirit," gives many excellent arguments in favor of that most useful of feminine employments, the art of needlework. The address of the lady visitor to the girls of the Marston school before proposing the prize is truly admirable. "Phebe," we presume, is written to show to those who have an unfounded prejudice against hospitals, the care and attention shown to them in those charitable institutions, and also the benefits derived from good companionship. "The Primroses, or Elder Sisters" is calculated to do a great deal of good to all little girls who happen to have young brothers or sisters, for though their station may not be exactly the same as Fanny Lee or Susan Frost, yet the example of the former in striving to be industrious in her habits, and her obedience to her mother's wishes is worthy of imitation, while the latter, "who never lost an opportunity of amusing herself," exemplifies the sad consequences attendant on disobedience. Maurice Favell is the history of a little blind boy, and illustrates the advantages accrueing from a choir of children, trained to sing church music in a simple, church-like manner, instead of the extraordinary secular tunes so often heard from the "singing lofts of our churches

The whole of these little books convey good moral instruction, and are rich in holy sentiments and sound church principles, and to all our juvenile friends we most cordially recommend them.

Several notices are unavoidably deferred.

Diocesan Intelligence.

Connecticut. — *Episcopal Services.* — Sunday, (next before Advent) Nov. 23d, Bishop Brownell confirmed ten persons in St. Paul's Church, Wallingford.

On the same day, he confirmed *four* persons in St. Andrew's Church, Meriden.

Monday, Nov. 24th, the Rev. Giles H. Deshon was instituted by the Bishop into the Rectorship of St. Andrew's, Meriden. The Rev. Dr. Wheaton read Morning Prayer, the Rev. Dr. Coit the letter of Institution, and the Assistant Bishop preached the Sermon. There were also present, the Rev. Messrs. Brewster, Sill, and Rankine.—*Calendar.*

Connecticut.—*The Free Chapel, Hartford.*—It is now nearly a year since the *Free Chapel* in this city, was opened to supply a want of Church services, which was believed to exist. The rapid increase of population which had taken place for the last five years, had brought to our city large numbers who were without the privileges of the Gospel. And it was believed and felt by earnest-minded men, that an important missionary field was open to us at our very door, and that it was our duty to occupy it without delay.

After almost a year of effort, we may now take a brief survey of the results. There have been connected with this Mission at various times, 90 families, of whom 60 still remain under its care. Besides families, 30 individuals are at present connected with it. There are 40 Communicants, and the number will be increased at the next Communion, from a class of 14 recently confirmed. There have been 46 Baptisms—10 adults and 36 children. The Minister has attended 26 funerals, only 12 of which were in families connected with the Mission, but being a City Missionary, he has been called on for services by those who do not attend at the Chapel. The Missionary has officiated at 13 marriages. The Sunday School contains 60 children, and is provided with a library which cost $35.

An excellent Choir is organized, and the services are conducted with every accessary which is necessary to their completeness. The Chapel is well attended, but it is, in the judgment of the Missionary, inadequate to accommodate all those who would gladly avail themselves of its privileges. We have thus given a mere outline of what has been done. But we think it will be evident from the bare inspection of the figures, that the Missionary has not been idle, nor the Mission unproductive of valuable results.

We would add that *alms for the poor* to the amount of $176, have thus far been placed in the hands of the Missionary. And may we not suggest that this would be an excellent channel for the charity of those who wish "to do good and to distribute." We are confident that there are many persons who are withheld from giving, simply because they do not know how to put themselves in communication with worthy objects. To such, the Missionary may present the desired medium. The near approach of winter, when the poor are subjected to their peculiar hardships, ought to quicken the benevolent impulses of every Christian heart. —*Calendar.*

Maryland.—*Consecration.*—Emmanuel Church, Cumberland, was solemnly consecrated to the glory and service of Almighty God on Thursday, the 16th of October. The deed of donation and request to consecrate was read by the Rev. D. Hillhouse Buel, the Rector of the Parish. The Rev. William F. Brand, of Harford Co., read the Sentence of Consecration. The Rev. Nicholas P. Tillinghast, of Georgetown, D. C., said Morning Prayer, to the Psalter. The Proper Psalms were said by the Rev. C. H. Disbrow, of Suffolk Co., Va. The Rev. Joseph N. Wattson, of Hancock, read the Lessons. The Rev. Theodore B. Lyman, of Pittsburg, Pa., said the remainder of Morning Prayer. The Bishop read the Ante-Communion Service, the Rev. William N. Itish, of Frederick Co., Va., reading the Epistle. The Rev. Samuel Buel, of Poughkeepsie, N. Y., (formerly Rector of the parish) preached. In the Communion service, the Bishop was assisted by the Rector, and the Rev. Messrs. S. Buel, and William Pinkney, of Prince George Co. The Rev. Messrs. Nott and Pryse, Deacons, Missionaries in Allegany County, gathered the offerings which were appropriated to the furnishment of the Church, beside the aforenamed Clergymen. The Rev. Messrs. Kehler and L. H. Johns, of Cumberland, were also in attendance and assisting. The congregation was large, even to the thronging of the spacious church; and was graced by the presence of the Judges and a large proportion of the bar, and other assistants at the County Court, then in session, but adjourned to attend the solemn services of the day.

In the afternoon of the same day, the Bishop and other clergy proceeded from the house of one of the Vestry of the Parish to the spacious grounds (nearly twelve acres,) lately presented to the Parish for a Burying Ground, which were solemnly consecrated, according to the usage of the Diocese, in the customary form. The deed of donation was read by the Rector, and an appropriote address delivered by the Rev. Theodore B. Lyman.

At night, there was divine service and the Bishop preached, in the newly consecrated church. The next days, Friday and Saturday, there was service and a sermon in the morning and at night each day; a confirmation being holden on Saturday evening.

Institution.—On the Eighteenth Sunday after Trinity, October the 19th, the Rev. David Hillhouse Buel was instituted into the Rectorship of Emmanuel Parish, Alleghany Co., the Bishop himself officiating. The Rev. Wm. Disbrow said Morning Prayer, to the lessons. The Rev. L. H. Johns read the lessons. The Rev. T. B. Lyman said the remainder of Morning Prayer. The Rev. Dr. Atkinson, of Baltimore, preached. The Rector was assisted in the Holy Communion by the Rev. Wm. F. Brand.

In the afternoon of the same day, the Receor baptized several infants, and the Bishop catechised; and at night, there was a third service, at which the Rev. Dr. Atkinson preached again.

Thus terminated a delightful and impressive series of services, solemnizing the completion of what is, as yet, certainly, take it all in all, the *best* church in Maryland, and one of the most successful efforts of church architecture, to make the most of its means, hitherto made in our country. The description of the edifice belongs to a more skilful pen; but all who have had opportunity to examine Emmanuel Church, Cumberland, will agree in the judgment just pronounced; and all who know the circumstances of the Parish will further agree with the writer of this, that there has seldom, if ever, been a more signal triumph of zeal, liberality and perseverance, banded in the service of sound judgment, pious feeling and good taste, than is exhibited in the erection of such a church by those who have accomplished it.

Confirmation.—On the Seventeenth Sunday after Trinity, October 12th, in St. Thomas's Church, Hancock, twelve persons.

On Saturday, the Feast of St. Luke, in Emmanuel Church, Cumberland, eleven persons.

On Wednesday, October 27th, in St. Mark's Church, Washington Co., one person. In the evening of the same day, in St. John's Church, Hagerstown, three persons.

On the Nineteenth Sunday after Trinity, October the 26th, in St. Mark's Church, Prince George and Montgomery counties, ten persons.

On Monday, October 27th, in St. Matthew's Church, Zion Parish, Prince George Co., ten persons.

On the Twentieth Sunday after Trinity, November the 2d, in Christ Church, Queen Caroline Parish, Anne Arundel Co., two persons.—*Ch. Adver.*

CLERICAL CHANGES.

Letters and papers intended for the Rev. A. B. Russell, Plaquemine Parish, Louisiana, should be directed to the care of *Mr. J. B. Wilkinson, New Orleans.*

Notices.

LADIES' FAIR.

The Ladies of the Free Church of the Holy Martyrs will hold a Fair for the benefit of said church on Monday, Tuesday, and Wednesday, Dec. 22, 23, 24. They would solicit aid towards this object. Donations will be thankfully received by Mrs. James Millett, 308 Broome St.

Dec. 13, 1851.

TO THE ASSOCIATE ALUMNI OF THE GENERAL THEOLOGICAL SEMINARY:

Since the issue of the Executive Committee's late letter to the Associate Alumni of the General Seminary, written inquiries have been made respecting the amount to be annually contributed to the Society's treasury by every alumnus. The first section of the Fifth By-Law states:—*"It is expected of each member that he contribute yearly to the funds of the Association the sum of at least one dollar."* A year ago, a copy of the amended Constitution and By-Laws, with a Circular Letter and a list of the Officers and Members of the Society, was sent to all the Associates throughout the republic. If, in any instance, it has not reached its destination, the Secretary, on being notified, will be happy to transmit another.

A. Bloomer Hart,
New York, Dec. 9th, 1851. 3t Sec'y.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

In the list, published Nov. 29th, Morristown and Rossie, in St. Lawrence Co., was by some inadverience placed on the list of vacant stations. It should have been filled with the name of the Rev. John Scoville.

At the last meeting of the Committee the Missionary Stipend was raised to One Hundred and Fifty Dollars per annum, the first quarterly payment at that rate to be payable on the first of January next.

THOMAS C. BUTLER,
Secretary.

The Ladies of the Church of the Holy Apostle, intend to hold a Fair at No. 425½ Broadway, between Bleecker and Houston sts., commencing on Monday 22d inst.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

A stated monthly meet'g of the above Society, will be held at 59 Bond street, on Thursday evening next, the 18th instant, at 7½ o'clock.

F. W. Welchman, Rec. Sec.

FREE CHURCH OF THE HOLY MARTYRS,
Ludlow St. near Grand.

Constant demands are made upon him, for the supply of which he must appeal to the benevolent with the prayer that it may not be in vain.

At this season specially, will not the prosperous remember the poor? Will they not give of their abundance to relieve suffering.

Donations may be left with Messrs. Stanford & Swords, 137 Broadway, or with

JAMES MILLETT,
Dec. 8, 1851. 308 Broome St.

LADIES' FAIR.

The ladies of the Free Church of the Epiphany will hold a fair for the benefit of said church, at LaFayette Hall, 597 Broadway, between Prince and Houston sts., on Wednesday and Thursday, Dec. 17 and 18, from 11 A. M., to 10 P. M.

The co-operation of all friendly to the object is respectfully invited. Donations of any kind, will be thankfully received. They may be left with Mrs. Lot Jones, 77 2d Avenue, Mrs. William T. Pinkney, 220 Henry st., or with Mrs. Masterson at the Ladies' Depository, 76½ Bleecker st.

Dec. 13, 1851.

NOTICE.

The Volume of Collections of the Protestant Episcopal Historical Society for 1851, is now ready for delivery by the publishers, Messrs. Stanford & Swords, No. 137 Broadway.

The subscribers to the Society will please inform these gentlemen of the manner in which they wish their copies to be forwarded, which must in all cases be at the cost and risk of the subsriber. If by mail, as it is necessary to prepay the postage they will forward the amount (19 cts. under 500 miles, 38 cts. over 500 and under 1500, 57 cts. over 1500 and under 2500,) in postage stamps.

Subscribers in arrears are urgently requested to remit the amount of their indebtedness to the Treasurer, F. S. Winston, Esq., 60 Cedar St., or to the publishers

Church papers will please copy.

☞ Rev Samuel L. Southard will preach on Sunday afternoon, 14th inst, in the Church of the Holy Communion and a collecion made for the benefit of the P. E. Church Missionary Society for Seamen in the Port of New York. Service to commence at 3 o'clock,

THE POOR.

The undersigned takes this method to make known the wants of *The Poor* in this portion of the city. The seats in the chapel being Free, there are many of God's poor children, who come here to worship, and enjoy the privileges of His Church, of which they would be deprived, if they had to *pay for a pew*. Our care extends to such, (so far as time and means allow), in common with the sailor. There are among them, some humble, pious souls, struggling hard with poverty, who are worthy the sympathy and kindness and aid of the more favored in basket and in store, of the Household of Faith. The widow and the fatherless, once in comfortable circumstances—now, from early dawn, till midnight hour, stitching, stitching, stitching, and all to obtain only Two dollars per week, from which the landlord must have his One dollar and a half for rent, leaving but 50 cents for fuel, light, and food, and *clothing too*, for the mother and her two depending little ones. Verily we have the poor with us still, as the Master said we always should. And we have the rich, too, the princely rich. They know not what it is to be poor and feel its pinching want. Would that they could go and see them in the low-roofed garret, or the small apartments of some dwelling, with twenty, thirty, and even more families around and above them, that they might know how this portion of our brethren in Christ do fare. And, oh, we are sure, that in winter time especially, there would be no necessity for those of God's ministers, whose privilege it is to labor among these, His poor, to appeal and say, "Remember the poor,"—"He that hath pity on the poor, lendeth unto th Lord."

D. V. M. JOHNSON,
Dec. 8, 1851. Minister of the Fl. Ch. of the H. C.

CHURCH OF THE NATIVITY.

The Church of the Nativity on Av. C, near 6th st., will be opened for divine service on Sunday evenings during the winter, at 7½ o'clock.

Different clergymen of the city are expected to officiate
tf

☞ The Ladies of the Church of St. John Baptist intend holding a Fair on Tuesday and Wednesday, the 16th and 17th inst, from 10 A. M. to 10 P. M., in the rooms recently occupied by Prof. Sattler's Cosmoramas, corner of Broadway and Thirteenth st. Should the weather prove unfavorable, it will be postponed to the first clear day.

Dec. 6—2t

FREE CHURCH OF THE GOOD SHEPHERD.
Rev. Ralph Hoyt, Rector.

No. 5 Chatham Hall, Post Office Block, Chatham Square
Services every Sunday at 10½ A. M. and 3½ P. M.
Oct. 4—tf

Acknowledgments.

FOREIGN MISSIONS

The Treasurer has received, since last acknowledgement, the following contributions, viz.:

Leacock, Pa, 1; Christ, Cincinnati, 145; Miss A, N Y, 10; Hillsboro, Md, friend, 2 50; St James, Birm, Ct, 2 75; St Johns, St Louis, 6; Mrs W Galt and children, Va, 1 60; Mrs Petticola, 50 c; Trinity, New Haven, 52; St James, Newtown, L I, Chi, 10 65; Christ ch, Lexington, Ky, Af, 70 17; a slave, communicant of do, 5; Mrs Chapman, ed J Johns, 10, ed J Johns and Margaret Merea, 10; Christ, Balt, member, 10; Mt Calvary, Balt, 2 mem, 2; St James, Anne Arundel, 20; Z Z, Easton, 2 50; St Peters, Charleston, S C, 465; Soc for ed Chi youth, Charleston, by Mrs A Gibbes, 350; St Stephens, Pittsfield, Mass, S S for ed Chi, 25; do genl, 5 50; Mrs Allen, Balt, Greece, 1; St Stephens and Upper St Johns, S C, 100; St Philips, 11; North Santee, 7 23; Mon Misy Lec, 1 87; Grace, Charleston, a lady, 5; ch of the Messiah, N Y, Af, 5; J L Grigg, Greensboro, N C, 10; Beanfort, a mothers thk ofg, 5, and fam mite box, 2; F O A, 'Friend to Missions,' Charleston, S C, half, for St Marks C P, 50; Orphan A, Af, 50; F S B, Chi, 50;—150; Trinity, Pittsburg, Pa, Af, 118 50; total, 1639 80.

JAMES S. ASPINWALL,
Treasurer For. Com.,
New York, Dec 8, 1851. No. 86 William-st.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since Nov. 25, viz:

A friend per Rev R W Goldsborough, Md, half, 2 50; St James, Birmingham, Ct, 5; St Stephens, Berkeley, N J, 3; Trinity, Fairview, N J, 1; member of St Stephens, Ridgefield, Ct, for Or, 5; Chester par, Kent Co, Md, 8 88; Mt Calvary, Balt, Md, 12; St Pauls, Windsor, Vt, 7; thk ofgs from Z Z, half, 2 50; thk ofgs, St Thomas, New Windsor, N Y, 15.

Advent Sunday Collections as follows:

Diocese of New York: Castleton, St Pauls, 20 26; Soth Brooklyn, St Pauls, 11 49; Po'keebsie, Christ, 102; Brooklyn Heights, Grace, 108 42; Rossville, St Lukes, half, 6; Manhasset, Christ, 22; Canton, Grace, 5 72; Little Falls, Emmanuel, 7 52.

Diocese of New Jersey: Rahway, St Pauls, 15; Orange St Marks, 53 25, (and 6 for Minnesota); Salem, St Johns, 86; Shrewsbury, Christ, 9 38; Red Bank, Trinity Chapel, 5 64; Elizabethtown, St Johns, 51, for Or, 1; Mount Holly, St Andrews, 40; Gloucester, ch of the Ascension, 4 92; Haddonfield, Grace, 3 08.

Diocese of Connecticut: Windsor, St Gabriel, 5; Weston, Emmanuel, 4; Waterbury, St Johns ch, 385; Bristol, Trinity, 7 50; West Haven, Christ, 10.

Maine: Saco, Trinity, 5; Gardiner, Christ, 30; Brunswick, St Pauls, 9; Augusta, St Marks, 18 15. Vermont: Bellows Falls, Immanuel, 8 06. Pennsylvania: Lewistown, St Marks, 12. Maryland: Wash Co, St Marks, 11; Patapsco Female Institute, 20; Queen Caroline par, Christ, 10. Massachusetts: Greenfield, St James, 26 25; S S, 3 75; Andover, Christ, 25 73. North Carolina: Elizabeth City, Christ, 13. Ohio: Chillicothe, St Pauls, 26 06. Lady of Trinity ch, Phila, 5; Jubilee ofgs, Zion, Sandy Hill, for Or, 6 11.

Total, $1255 17.

THOMAS N. STANFORD, Treas.,
New York, Dec 9, 1851. 137 Broadway

FUND FOR AGED AND INFIRM CLERGYMEN.

The Treasurer of the Convention has received for "the Fund for Aged and Infirm Clergymen," since acknowledgement of Dec. 2, the following contributions, viz.:

St Marks in the Bowery, N Y, Rev Dr Anthon, 100 13; Trinity, N Y, Rev Dr Higbee, 100 51; Trinity, New Rochelle, Rev Dr Morgan, 24 45; ch of Transfiguration, N Y, Rev G Houghton, 30; St James, Hyde Park, Rev Dr Sherwood, 20; ch of Ascension, N Y, Rev G T Bedell, [in addition to 278 80, acknowledged 2d Inst] 100; ch of Holy Innocents, Albany, Rev S Reed, 15; St Lukes, Somers, 4 71; and St James, North Salem, Rev J W Moore, 3 10; Trinity, Potsdam, Rev Dr Metcalf, 21; St Pauls ch, East Chester, Rev H E Duncan, 7; ch of St John Baptist, N Y, Rev C R Duffie, 4 50; St Philips ch, N Y, Rev Dr Morris, 10 68; ch of Epiphany, N Y, Rev Lot Jones, 10 05; St Michaels, Brooklyn, Rev E M Johnson, 4 57; total amount, 455 70.

C. N. S. ROWLAND,
Treasurer of the Convention, P. E. C. N. Y.,
Dec 9, 1851. 55 Water-st.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 4th inst.

Christ, Po'keepsie, Rev S Bird, 27 12; Zion, Harpersville W N Y, Rev N Palmer, 5; Grace, S Oyster Bay, Rev D E Barr, 2 50; S T Skidmore, sub, 5; Grace, Canton, St Lawrence Co, Rev A Ogden, 2; total, 41 62.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Dec 11, 1851 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 4th inst.

S T Skidmore, sub, 2; Grace, Canton, St Lawrence Co, Rev A Ogden, 1.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Dec 11, 1851. 20 John street.

☞ A THANK-OFFERING FOR THE POOR. ☜
FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

A Gentleman, 50; By S & S: member of Ascension ch, 1; a Friend, 2.

N.B.—Further donations for the same object, will be thankfully received. They may be left with Messrs. Stanford & Swords, 137 Broadway, or at 77 2d Av.

Lot Jones, 77 2d Avenue.
Dec. 9, 1851.

NASHOTAH MISSION.

The undersigned gratefully acknowledges the receipt of the following sums:

N J C, Phila, 10. Also, thro' T N Stanford, Esq: Trinity, Albany, 1; L, Calvary, N Y, 10; Christ, Oswego, N Y, 6; St Johns, Buffalo, 25; Anonymous of W N Y, 2.

Nash. Lakes, Delafield, AZEL D. COLE,
Wis, Oct 7, 1851. Pres. of Nash. House.

☞ The Subscriber in behalf of Vestry of St Michael's Church, acknowledges the receipt of the following sums:

Thro' Miss Mary Cornell: Mrs R Carter, 10; Mr C E Bill, 10; John Sneeder, 8; Miss G Johnson, 2;—30. By T Richardson: Mr Burke, 2; Mr Abercrombie, 1; Mr White, 2; Mr Davis, 1; Mr Ross, 5; Mr McElkinay 2; Mr Dawson, 1; Mrs Withers, 50 c; Mrs Janes, 5; Mrs Richardson, 5;—24 50. Thro' Ald Leach, Judge Vanderbilt, 10.

Further subscriptions will be most gratefully received.

In behalf of the Vestry of St Michael's Church,
Evan M. Johnson, Rector.

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Dec 1, 1851.

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The undersigned gratefully acknowledges the receipt of following alms, viz:

Thro' T N Stanford, Esq: Christ ch, Hudson, N Y, Rev Wm Watson, 10 12; 2 ladies of St Stephens, Phila, 50; per Rev E A Nichols, Ulster, N Y, 5; a Lady of Aurora, Ill, 5; L, of Calvary, N Y, 10.

JAMES LLOYD BRECK,
St. Paul, Minn., Nov 13. For the Minn. Mission.

MINNESOTA MISSION.

The following sums have been received and forwarded to the Rev. J. L. Breck, since Nov. 1.

St John's Chapel, S S, per Rev Dr Wainwright, 14; anonymous, W N Y, 2; Christ, Oswego, 6; St Michael's, Naugatuck, Ct, 7; a friend, per Rev E A Nichols, 10; Ladies of Mis'y Assoc'n, Christ, Rye, N Y, 40; total 79.

THOS. N. STANFORD,
Treasurer.

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3. Death of Dr. Alexander, *N. Y. Eve. Post and Tribune.*
4. Mrs. Hemans and the Pilgrim Fathers, *Transcript.*
5. The Half-Caste; An old Governess' Tale, *Chambers' Papers for the People.*
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New York City, Dec. 13, 1851.

REPORT FOR NOV., of the New York Life Insurance Company, 106 Broadway. This institution during the month of Nov., 1851, has issued One Hundred and eight new policies, viz:

To Merchants	25	To Manufacturers	18
Lawyers	4	Mechanics	0
Clerks	7	Agents	4
Farmers	12	Clergymen	0
Ladies	4	Machinists	
Physicians	8	Public Officers	3
Hotel Keepers	2	Planters	0
Artists	4	Navigators	0
Teachers	1	Others	16
	67		41
Total for the month,			108
Whole number of policies issued by the Company,			7758

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which is principally invested in New York and United States Stocks.

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"And I said, O that I had wings like a dove! for then would I fly away, and be at rest."
—*Psalm lv. 6.*

O restless, craving soul of man,
That weariest thy little span
With fruitless, fond desire;
That seeketh rest, but findeth none;
That wooest love, but wand'rest on
Wasted with hidden fire.

Thou anxious, lonely, weary thing,
With haggard eye and ruffled wing,
Thy painful search give o'er;
Rest is no denizen of earth—
Love is no form of human birth:
Then vex thyself no more.

Rest is a native of the skies,
Love is the child of paradise;
Look then, O look above!
See in the regions of the blest,
The peaceful bowers of holy rest,
The home of heavenly love!

On, on, then, in thy pilgrimage,
And manfully the warfare wage
With each besetting foe;
'T is thine to watch, and pray, and strive,
Devotion's flame to keep alive;
Nor dream of rest below.

Soon shall thou quit this mortal coil,
And fly from sin, and care, and toil,
To those bright bowers above;
And there, beside the living rill
That gently flows from Zion's hill,
Rest in eternal love.

Ch. of Eng. Magazine.

Selected Matter.

From the Spirit of Missions.

Loo-Choo Mission.

In some former numbers of this Journal, mention has been made of a Mission established at Loo-Choo, by a Naval Missionary Society of the Church of England. A late letter from one of the Secretaries of this Society, enclosing a copy of the last report, contains information on the subject, which may meet some inquiries that have been made.

We have on a former occasion had to record our thanks to Commodore M. C. Perry, and to Captain Abbott, of the U. S. Navy, for their prompt and energetic aid afforded to our Senior Missionary on the Coast of Africa. It is a pleasing thing to have to take note of a similar act on the part of one of our Naval Officers towards a Missionary from another land.

TRAMORE, Waterford, Ireland,
7th June, 1851.

Gentlemen, Having been desirous for some time to communicate with the different Missionary Societies in the U. S of America, for the simple purpose of thanking Captain Glynn and the officers of the United States ship of war "Preble," for their very great kindness to our Missionary at Loo-Choo, Dr. Bettelheim, (see page ten of annual report of 1849–'50, and letter xv., pages nine and ten,) and having only of late received from a friend in London the addresses of some of the American Missionary Board, I was about to write, when I read in the Record, London Newspaper, this morning, under the head "Japan," an account that

"Recently a number of Japanese officers and seamen were taken from a wreck of a junk in the Pacific Ocean, and carried into San Francisco by an American vessel," and "that the government at Washington, it is said on good authority, had ordered one of the U. S. ships of war at or near California, to convey these shipwrecked strangers home; and the officers are to avail themselves of the opportunity to renew the attempt to open a negotiation with Japan for the establishment of a commercial intercourse." And it is added—"It is more than probable that within a few months some kind of negotiation will be opened with the Empire of Japan, at least an attempt will be made towards a commercial understanding between the United States and Japan, a circumstance having occurred favorable to the initiative of such a policy and proceeding."

Now, dear friends, having for some years had my thoughts and affections drawn to that quarter of the globe, and having been privileged in the good providence of God, to so far succeed in having a Missionary the last five years in the island of Loo-Choo, which is tributary to Japan, and finding our greatest obstacle in the establishment of that Mission to arise from the inimical interests and influence of Japan in the councils of Loo-Choo; and moreover, having seen the hand of God in the protection of our single, solitary, isolated Missionary, his excellent wife and little children, in the face of all the opposition of a heathen government; and having further traced the providence of God in driving his creatures of the deep from the higher northern latitudes to the shores of Japan, (see our Report for 1849–'50, page nine,) followed by the whaling vessels of your country, and hence the necessity of a port of shelter for your ships to refit, and of refreshment for their crews—I have long looked with interest on the desired opening of Japan, and now hail the present prospect, and pray that that our Heavenly Father, for His Son Jesus Christ's sake, may give success to your negotiations, that his holy name may therefore be glorified.

Gladly then do I say, may the Lord enable you to go forward in the aggression of Satan's long maintained kingdom in Japan, where, as in Loo-Choo and China, I presume he is outwardly worshipped.

I am by this paragraph excited to a further desire to open a communication with our American brethren, because, being ignorant of what progress your Missionaries have made in the language and written character of Japan, you may be aided by the knowledge acquired by our Missionary, Dr. Bettelheim, and we may mutually advantage one another by such a communication: moreover, I feel that we are so dependent under God for our success in Loo-Choo, on the steps taken in Japan, that they must and will affect us very materially, so much so, that I feel a fresh incentive to the opening of this communication, which I pray God to bless and prosper, for his Son's sake, to whom he has promised, "to give the heathen for his inheritance, and the uttermost parts of the earth for his possession"—and therefore, when he is pleased to pour out his Holy Spirit on them—Japan and Loo-Choo must give up their diamonds and "brilliant pearls" to adorn his royal diadem, who is a King of kings and Lord of lords.

I have written to each of the leading Missionary Societies whose address I have been enabled to obtain, and for those of any other I shall feel most thankful, for the double purpose of thanking your kind American Naval Officers, and opening a communication with our American Missionary work-loving brethren.

And that God may bless the united efforts for the evangelization made by America and her elder sister, England, is the fervent heartfelt prayer of, Gentlemen,

Your brother in the Gospel,
HERBERT J. CLIFFORD,
Lieut. Royal Navy.

To the Directors of the American Episcopal Board of Foreign Missions.

THE LOO-CHOO MISSION—COMMENCED FEBRUARY 9, 1843.—Napakiang, the capital of the Loo-Choo Isles, is situate in latitude 26deg. 12 sec N. and 127 deg. 38 sec. East longitude, and will be found described in the late Captain Basil Hall's voyage to Loo-Choo.

The first efforts to raise funds for this Mission commenced on the 9th February, 1843, and by the 10th of December, 1845, the total amount received was £1,051.

The Mission, consisting of Dr. Bettelheim, M. D., his wife and child, left Portsmouth on the 9th September, 1845, in the "William Jardine," a ship of seven hundred tons, with excellent accommodations, bound direct to Hong-Kong, (a voyage of sixteen or eighteen weeks,) and landed at Napa, in Loo-Choo, 2nd May, 1846.

Dr. Bettelheim is a converted Jew, has been educated as a physician and surgeon at the Universities of Perth, Vienna, and Padua, from which last his diploma was obtained. In this capacity he was employed by sevegal governments of Italy, and subsequently in Egypt and Turkey. Dr. B. has testimonials (perhaps unsurpassed by any Missionary who has gone forth from this land to the Heathen,) from Drs. Marsh, Hugh M'Neile, and M'Caul: the Rev. Messrs. E Bickersteth, and W. W. Champneys; from the Right Hon. Sir George H. Rose, Bart. Sir Thomas Bloomfield, Bart, and others.

Dr. Bettelheim was engaged by the committee on the 4th of July, 1845, and requested to make preparations for embarking when called upon, viz., as soon as a passage could be provided for him, some other preliminaries agreed to, and arrangements made relative to ordination which latter were concluded by the Lord Bishop of London promising letters dimissory to one of the Eastern Bishops.

The officers are—*Patron*, His Grace the Duke of Manchester, commander, R. N.—*Vice-Patrons*, Admiral R. D. Oliver, Vice-Admiral Sir F. W. Austen, K. C. B., Vice-Admiral Archibald Duff, Rear-Admiral Robert Wauchope.—*Trustees*, J. E. Walters, Esq., Com. H. Downes R. N.—*Committee*, William Bate, Com. R. N., Thos. Cook, Lieut. R. N., Robert Coote, Com. R. N., Henry Downes, Com. R. N., E. G. Fishburne, Com. R. N., Francis Grove, Com. R. N., Josh. Hutchinson, Lieut. R. N., C. A. D. Pasco, Lieut. R. N.—*Honorary Secretary for England, pro. tem.* Lieut. Joshua Hutchinson, R. N., The Vale, Ramsgate.—*Honorary Secretary for Scotland*, Commander Francis Grove, R. N., 7, Donne Terrace, Edinburgh.—*Honorary Secretary for Hong-Kong, China*, Commander Charles Parker, R. N., Victoria, Hong Kong.—*Honorary Secretary for Ireland*, Lieut. H. J. Clifford, R. N.

The following is taken from the last report:

The Committee of the Loo-Choo Naval Mission, in again appearing before their friends and subscribers to make their annual report of the proceedings of the society and the progress of the Mission, desire first of all to thank the Lord for the past, and to take courage for the future, entering as they have done on the *seventh* year of the society's existence, on this year of Jubilee, 1850—a year specially dedicated by the freedom originally granted to the hired and bond servant of Israel, and on which they pray the Lord may set free many of the bond servants of Loo-Choo, the slaves of Satan, from their cruel taskmasters of Japan, by giving them the knowledge of that truth which shall make them free indeed. (John viii. 32.)

Our Letter No. XII. will have informed you that the Lord has given us greater facility and more frequent opportunities of hearing from our Missionary, Dr. Bettelheim, than in former years which it is needless to enumerate here; and you will rejoice to learn that tidings of a still later date have been received, though of a very painful description, inasmuch as they speak of a fearful persecution and driving away of any who seemed to favor Dr. Bettelheim, even in the *Stchibang* and *Kungkwans*; but notwithstanding which, he still perseveres and visits as heretofore from house to house, where he can gain admission, not only followed by *hosts of spies*, but others going in advance of his every movement, and driving off the people wherever they dare to assemble; still, with one or two exceptions, actual violence even of speech has not been resorted to, though the semblance of violence of any kind in a Loo-choоan, is a proof of advancement in that which hitherto seemed almost foreign to their nature; for like other *Asiatics* though truly formed of sinful human nature, timidity was much more characteristic of their bearing than any outward show of violence.

From the accounts given by Dr. Bettelheim in his journals and letters, bearing date so late as the 6th of October last, which were brought out of the Island by the Loo-Chooan junks to Footchoofoo, and from thence to Hong-Kong and England by mail, the conduct of the Loo-Chooan government towards your Missionary of late, indicates a strong appearance of being actuated by *Japanese influence*, and this bad feature, in a minor degree, appears to have descended to the people; though it cannot as yet be said to be general, as the greater portion of the natives seem to respect him, when not under the immediate surveillance of spies who continue to watch his every movement.

No wonder, indeed, that Satan should contend for that portion of his kingdom so essentially set up in the hearts of this people, who are his actual worshippers, or that he should urge them on to even greater mischief than they have yet attempted, unless constrained, as we trust and believe they will be, by the powerful arm of Omnipotence, that the Lord's chosen ones may be gathered out from amongst them, by the Holy Spirit being poured out on them as at the day of Pentecost, and every man hearing in his own tongue the wonderful works of the true God; for which very desirable blessings the committee beseech their friends constantly to implore the Lord; and they feel it is not too much, under the trying circumstances of the Mission, to request they will never rise from their knees at the throne of grace, morning or evening, without having done so, or go into the presence of the Lord at any other time or place, without bearing the Loo-Chooans and the Missionary, his excellent wife and dear little ones, as well as your committee, in remembrance, for it is Jesus who has the names of his chosen ones engraven on his breastplate, and stands in the presence of God the Father, ever interceding for them.

By these accounts, your committee have learned that Dr. Bettelheim had petitioned the late Naval Commander-in-Chief to send a man-of-war to look in on him in his very isolated condition: but the late Sir Francis Collier having died before the letter reached, it fell into the hands of Captain Massie, of H. M. ship *Cleopatra*, who became, by the death of the Admiral, senior officer of Her Majesty's ships in China; and your committee are happy to announce that the request of your missionasy was most promptly attended to, by that kind officer having permitted Capt. Lyon, of H. M. brig *Pilot*, then about to sail for Shanghai, to call at Loo-choo on her way, by which means supplies (which had failed to reach your missionary by the junks from the east Coast of China,) were forwarded; and as the last accounts from Hong-Kong by the India mail announce the fact of the *Pilot* being at Shanghai on the 27th of September, your Committee are in great hopes that ere this report is well in circulation, they may be enabled to give yon later and more pleasing accounts from your missionary, and perhaps have the gratification of proclaiming a changed state of matters as regards your missionary, from the very appearance of a British man-of-war arriving at Napa, for the express purpose of inquiring for him and bringing supplies, the only want heretofore seeming to be, that the British Government should appear to take an interest in your missionary.

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The Distant Hills,	16
The Old Man's Home,	16
The King's Messengers,	20
Package No. 4	**$0 57**
The Dark River	20
The Combatants,	25
The Revellers,	14
The Midnight Sea and the Wanderer,	08
Package No. 5	**$1 00**
Helen Morton's Trial,	25
Harry and Archie,	12
The Dove,	08
Christmas Carol,	05
Stories on the Lord's Prayer,	12
Story of Joseph and his Brethren,	10
Edward Trueman,	10
The Castle on the Rock,	08
Fidelis, an Allegory,	05
Memoir of Cameron Masten,	08
Package No. 6	**$1 00**
George Austin,	16
Charlie Burton,	14
Bessie Gray,	12
The Dog,	10
Stories Illustrative of our Duty to God,	10
Prasca Loupouloff,	10
The Cripple of the Rail Road,	08
Emma.	08
The Widow's Son,	08
Little Mary's Trouble,	05
Package No. 7	**$0 47**
Gottfried, or the Island Hermitage,	14
The Castle of Falkenbourg,	07
Simple Stories,	05
The Children of Hazlewood School,	05
Bad Habits	04
Norah,	04
Bear and Forbear,	04
James Ford	04
Package No. 8	**$0 75**
My Mother's Jewel,	25
Agnes and Eliza,	20
Sequel to Harry and Archie,	12
William Norton,	12
Little Annie and Her Nurse,	06
Package No. 9	**$0 38**
The Noble Army of Martyrs,	14
Marion Martin,	08
The Lark,	08
Thomas and Anne Thompson,	04
The Christmas Secret,	04
Package No. 10	**$0 25**
The Rocky Island,	04
The Little Wanderers,	04
The Prophet's Guard,	04
The Vision of the Three States,	08
The King and his Servants,	05

New Books.

Package No. 12	**$0 36**
The Prize; or, The Preciousness of a Meek and Quiet Spirit,	05
Maurice Favell; or, The Singing Lessons,	07
The Primroses; or, The Elder Sisters,	07
Phœbe; or, The Hospital,	07
The Friends. A Tale for Youth,	10
Package No. 13	**$1 00**
Timid Lucy, by Miss Tuthill; with 4 beautiful engravings, from designs by Matteson,	22
Watch and Pray. A Sequel to Helen Morton's Trial; with 4 beautiful engravings, from designs by Matteson,	22
The Way Through the Desert; or, The Caravan. An Allegory, by the Rev. R. Millman; with 4 beautiful engravings from designs by Field,	20
What Do I Want Most? By Mrs. S. C. Studley; with 2 fine engravings, from designs by Matteson,	14
The Cherry Stones, from MSS. of the late Rev. W. Adams, author of "The Old Man's Home." Edited by Rev. H. C. Adams; with 4 beautiful engravings, from designs by Matteson,	22
Package No. 14	**$0 36**
1 The Holiday Week; and the Bird's Nest,	4
2 The Little Girl who could not hold her Tongue; and, The Folly of Wishes,	2
3 The Happy Cottagers; and, May Day,	3
4 The Wreck; and Conscience,	2½
5 The Happiest Day of the Week; and Lucy Goodwin,	3
6 Joe Collins,	2
7 Look not on Temptation,	3
8 The Crutch,	3
9 What O'clock is it? and Truth the Best Policy,	3
10 The Fickle Girl; and Miss Pert,	3½
11 The Discontented Boy; and, The Labor of Idleness,	3
12 The Nursery Ground,	4
Package No. 15	**$0 36**
1 Norton Hargrave	6
2 Idle Jane	2
3 Robert Wiles; or Too Fast at First	3½
4 The Generous Boy	3
5 Miss Charlotte	3
6 Sauntering Sam; and, Bustling Bob	2½
7 Honor and Honesty; and, No Weather sent in vain	3
8 Mary Kingston	2
9 Judge No One's Motives	3
10 The Deaf Widow	2
11 Lota	2
12 The Birth Day	4
Package No. 16	**$0 36**
1 The Prize Day	4
2 Maria Calvert; and, Joseph Hervey	3½
3 The Passionate Boy	3
4 The Holiday Visit	3½
5 Civility Never Lost	3
6 It Will do To-morrow	3
7 Oliver Kirby	4
8 Fear to Fall	2
9 Ethel Bulkeley	3
10 A Stitch in Time	3
11 Mrs. Gibson	3
12 The Good Mother	4

Not in Packages.

The Two Mechanics. A Tale intended to enforce the Duty of Christian Economy	6
Letters to a Young Person Becoming a Member of a Church Choir	3
The Loss of the Kent East Indiaman	4½
The Jewels. or Michael Ashdell's Trial	8

Address orders to
DANIEL DANA, JR., Agent,
20 John street, New York.
Nov. 15.—tf

CLOCKS FOR CHURCHES, PUBLIC Buildings, Railroad Stations, &c.—The undersigned having succeeded in counteracting, effectually, the influence of the changes of temperature upon the pendulum, and introduced a new regulator, by which great accuracy of time is produced, also the retaining power (which keeps the clock going while being wound) are prepared to funish Clocks superior to any made in the United States. Ample opportunity will be afforded to test their performance, and those not proving satisfactory when completed, may be rejected. Astronomical Clocks made and warranted equal to any imported.

Glass (Illuminated) Dials of the most beautiful description furnished. Address
SHERRY & BYRAM,
Oakland Works, Sag Harbor, L. I.

"Mr. Byram has established reputation as one of the first clock makers in the world."—Scientific American.

"Mr. Byram is a rare mechanical genius."—Jour. Com.
Sept 6, 1851—1yr$

CHURCH ORGANS.

HENRY ERBEN, 172 CENTRE ST., Offers the following organs for sale at reduced prices:

A second-hand English Organ with two sets of keys, and one-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic, and Grecian cases. Six organs, with 8 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory.
New York, Sept. 6, 1851.

HOOPER'S CHURCH BELLS.

THE Subscribers, agents for these Celebrated Bells, offer them at a reduction from former prices. The large number of heavy Bells furnished from this foundry during the past year, for almost every State in the Union, is sufficient guarantee for their sweet, melodious and deep tones in which they are unrivalled. The fire bell at Brooklyn, weighing near 7700lbs, is from this foundry, and one is now being cast for this city, to weigh 20,000lbs, by far the largest ever cast in this country. They are warranted to give satisfaction in all cases, or may be returned. Factory and Steamboat Bells of all sizes.

BALDWIN & MANY,
July 26-tf 49 John st, corner Dutch.

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly as certained and certified. jne

MOUNT OLIVET CEMETERY.

AN INCORPORATED INSTITUTION, in readiness for interment, embracing a desirable tract of land of great diversity of surface and beauty of scenery, near Maspeth, Long Island, 3½ miles from the Williamsburgh ferries; conveyance by omnibus over the planked road to Newtown.

Price $50, and $5 for grading for lots of 20 by 16 feet. Half plats and lots of other dimensions, in proportion. Usual charge for openings.

Maps in the hands of the Sextons generally of the Protestant Episcopal Churches, and of the principal Undertakers.

Applications may be made to JAMES HENRY, Keeper of the Cemetery, or at the office of the Cemetery, No. 42 South Seventh street, near Peck Slip Ferry, Williamsburgh. June 28, 1851.-tf.

CEMETERY OF THE EVERGREENS.

THE Trustees of this new Cemetery give notide that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.

The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's office.

The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue. When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avenues, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.

Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.

Trustees—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq. Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L Cothral.

Officers—Hon Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Architect; William C Prime, Counsel; George Hall, General Agent.

Chaplains—Rev Gardiner Spring, DD; Rev N Bangs, D D; Rev Thomas Dewitt, DD; Rev Samuel H Cox, DD; Rev Spencer H Cone, DD; Rev Samuel R Johnson, DD.

ENCAUSTIC TILES for Floors of Churches, Public Buildings and Dwellings.

The patterns are various; some of the richly inlaid ones being copies from the Cathedrals, and comprising Emblems, and effigies of the Evangelists, &c. Various patterns may be seen permanently laid down at the store of the Subscribers, by whom they are kept on had for sale.

MILLER, COATES & YOULE,
July 26-6m 279 Pearl st., N.Y.

Published and for sale by

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository No. 20 John street, New York:

BOOKS OF INSTRUCTION,

Union Primer - - - -	per hundred,	$2 00
Prot. Epis. Sunday School Book, No. 1	"	1 25
" " " No. 2	"	1 50
" " " No. 3	"	1 75
" " " No. 4	"	3 50
Questions on the Sunday School Books	"	4 00
Catechism No. 1, (Scripture Catechism)	"	1 25
Catechism No. 2, (Catechism broken into short questions and answers)	"	2 00
Catechism No. 3, Catechism enlarged by Bp. Hobart, stiff covers	"	6 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,)	"	4 00
Beaven's Help to Catechizing	"	6 00
Lloyd's Catechism on the Evidences of the Bible	"	2 50
Church Catechism	"	1 00
Office of Devotion for Sunday Schools	"	2 00
Sunday School Liturgy and Psalms, and Hymns, stiff covers	"	6 00
Manual of Short Prayers for Children	"	1 50
Harmony of the Creeds	"	2 00
Questions on the Book of Commmon Prayer	"	2 00
Collects from the Prayer Book	"	1 50
Questions on the Collects, stiff covers	"	6 00
Catechism on the Collects	"	20 00
Epistles and Gospels from the Prayer Book	"	6 00
Questions on the Epistles and Gospels, Parts 1 and 2, stiff covers	"	8 00
Manual of Oral Instruction upon the Bible	"	2 00
The History of our Blessed Lord, in Easy Verse	"	6 00
Bible Companion, vol. 1, Old Testament	"	18 00
" " 2, New	"	20 00
Quest. on St. Matthew, part 1, stiff cov.	"	6 00
" " 2, "	"	6 00
" " 3, "	"	6 00
Questions on the Acts, 1, "	"	6 00
" " 2, "	"	6 00
" " 3, "	"	5 00

NEW BOOKS OF INSTRUCTION:

"QUESTIONS ON THE BOOK OF GENESIS," Parts I. II. Price $6 per hundred each.

These Questions are found to give very general satisfaction. They are recommended by several of our Bishops who have examined them. The series is to be continued, and will be followed by "Questions on the Book of Exodus."

THE CHURCH CATECHISM SIMPLIFIED, BY QUESTION AND ANSWER; by a Member of the Diocese of South Carolina. Price $3 per hundred.

In its adaptation to the simplest minds, this book is believed to have no superior among the Catechetical books now in use.

SCRIPTURE READING LESSONS FOR YOUNG CHILDREN, Part I. $5, Part II. $6, Part III. $5 per hundred, or the three parts in one volume, half morocco, at $25 per hundred.

"These pages are intended to teach children about Jesus Christ. To do this it was necessary to give a short account of man's creation in innocence, and of his fall into sin. For, without knowing something of these, the coming of the Saviour cannot be understood. And this seems to be the due order for instructing Christian Children: who may then afterwards be taken back, with far more profit, to the whole stream of the Old Testament history. Since there are already other works with various titles, the aim of which differed little from this, it is, perhaps, necessary to say in a single word what seems to be the distinguishing feature of these pages. It is, then, the combination of simplicity with reverence. Many Parents have felt a grievous lack of this union in the works here referred to. Indeed no excellence is of more rare attainment than the power of speaking simply, and yet with due reverence. It is so easy to strip these great truths of their mystery, whilst we intend only to remove their needless difficulty. To this danger all representations of the childhood of our Blessed Lord are especially exposed. Children should feel that He was truly a child; as truly as they are children; but they must feel, at the same time, that He was the very Son of God; and this they will not do, if the veil which God's word has drawn over that childhood is rudely drawn aside. The great difference between the faith of Children and adult Christians is, that the one is more implicit, the other, more ascertained. The faithful child has probably quite as true a notion of the unfathomable mysteries of the Christian revelation as the reasoning man. Only the child cannot define what he believes; he cannot mark out the distinctions between his faith, and error; he has not ascertained the proportions and lineaments of the truth which is within him. This, therefore, may suggest to us, how to instruct Children with simplicity, and yet with reverence. It must not be by speaking of the Holy Child Jesus, as if He were only a very Holy Child; for this will rob Children of their implicit, undefined perception, that He was truly a Child, and yet was far, far more than any Child: but it must be by casting off those distinctions, guards, and refinements which unbelief and false doctrine have made needful for the adult, but which it is one blessedness of their age not to need; and so bringing back the tone of statement to that of the most primitive times, when yet creeds and confessions were not, and were not needed in the Church; when there was a blessed freedom of statement, because there was a perfect simplicity of belief. The Teacher's aim will be, not to remove, by familiar explanations, difficulties which he thinks will rise in the Child's mind, but to remove from his own statements all those parts which are the necessary results of those heresies and false doctrines which, amongst perverse men, have grown out of those difficulties. His aim will be, not to simplify the Gospel statements, and so explain difficulties, but to bring back the common statements of the day to the old standard of Gospel simplicity. Thus, for example, this true rule of Christian teaching will give the statements of Scripture concerning our blessed Lord's Godhead and Manhood, each in their fulness; not supposing that familiar explanation will remove their difficulty, but trusting to the brooding of the Spirit, over the nature God has given to the Child, for the power it needs to receive, as it ought, the truth in each of these mysteries.

For this purpose, it would seem to be the great rule that as to these deep things the very language of God's Word should be used. This, therefore, has, as far as possible, been done in the following pages. And further, perhaps we may say, that the next great security is to be found in the instruction being that actually given by a Christian Mother to her own Children. For no studied attempt to produce this result, no forced effort to place the mind in the attitude of such an instructor, can give as good a promise of success, as that afforded by the secret instincts of the new life in such a heart. To none else can those words of deepest wisdom as literally apply. Little children, "I have fed you with milk, and not with meat."

That security is to be found in these pages. They contain the words of one, who, out of the sacred fountains of a Christian Mother's love, has drawn forth, day by day, their portion of her own little ones. May that God whose "revealed Word" belongs by His "Gracious gift to us and to our Children for ever," so give His blessing to this book, that it may help to bring manyy a yound heart to Him, who suffers the little Children to come unto Him, and forbids them not.

"Evidences of Natural and Revealed Religion," also, the Doctrines and Institutions of Christianity; by the author of 'Reasons why I am a Churchman,' half morocco, $30 per hundred.

"To the kindness of the Executive Committee of the General Protestant Episcopal Sunday-School Union in New York, are we indebted for this excellent little book, for which we return them our best thanks.

The only hesitation which we feel in speaking of it, arises from the consciousness of our inability to speak in terms of sufficient commendation of so admirable and so needful an addition to our educational library.

We congratulate all who think with us, that religious education is paramount to all other, and that a child should not be left to grope his way in the dark to the Truth; that in this volume they are at length supplied with an aid at once short and full—short, but not so short as to be superficial; full, but not so full as to be tedious—one, which is in every respect calculated to attract and to edify, presenting in its clearness and truthfulness the happiest combination which we have yet seen, for making of the young disciple a willing and an understanding learner.

That which adds greatly to the value of this little book is, that, besides a careful investigation of each branch of evidence, there runs throughout a vein of piety, which will teach the heart while the head is being stored with rich materials for future meditation, as well as for present instruction."

* * * * * * * *

"Heartily do we wish Book, Author and Student, God speed."—[*The Church, Toronto Paper.*

PERIODICAL.

THE CHILDREN'S MAGAZINE, monthly publication, 24 pages, 18 mo; single, 25 cents per annum and 50 copies for $10; payable in advance.

☞ Address all orders for Books, and all remittances to
DANIEL DANA, Jr., Agent.
Church Depository, 20 John St.

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case. general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

H. PILCHER & SON,
ORGAN BUILDERS, NEWARK, NEW JERSEY.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

GRACE CHURCH, BROOKLYN HEIGHTS.

FOR SALE, Scrip for Five Hundred Dollars, receivable for Pew or Pews in said Church, will be sold at a discount, and the proceeds appropriated to the charities of the Church. Enquire of S. N. Burrill, corner of Montague Place and Court-st, Brooklyn.
Mar—tf

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850-tf No. 120 Bleeker st. cor Wooster st.

FAMILY SCHOOL, UTICA.
REV. P. A. PROAL, D.D., RECTOR; MISS MARY PROAL, PRINCIPAL.

THE AUTUMNAL TERM of this Institution, for the Education of young Ladies, will commence on Monday, the first day of September.

Application may be made to the Principal, or to Rev. Dr. Proal. Trinity Church Rectory, Utica.

The course of instruction is designed to be of the most thorough character, and is strictly connected with religion and the Church.

The number of pupils is limited consistently with the family feature, which it is intended to preserve. tf

ST. MATTHEW'S HALL,
PORT COLDEN, WARREN COUNTY, N. J.

THE SIXTEENTH SESSION of this English and Classical Institution, will commence on the 1st of November. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five* months; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

For further information or entrance, early application should be made to the
tl REV. P. L. JAQUES, Rector.

BOARDING SCHOOL FOR BOYS.
Scarsdale, Westchester County, New York:
Rev. W. W. Olssen, A. M., Prin.

FALL TERM Of this Institution will commence on Monday, 2d of November next. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 12 John St. or D. Appleton, 200 Broadway.
Oct. 4, 1851.—tf

THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
No. 11 Wall Street.

THE FUNDS of this Company, on the 1st August, 1851, amount to over

$1,300,000,

and the annual income is now about $550,000—CHARTER PERPETUAL.

This Company commenced business in May, 1845, and the success attending its operations is unprecedented.

The plan is Mutual, all policies for the whole term of life, participating in the profits, after the payment of the second premium.

Dividends of profits are declared on the 1st of January annually, and all dividends over the sum of $200,000, (which must always remain with the Company as a contingent fund, in addition to the Reserve Fund) are paid to the insured in their regular order.

Parties insuring for the whole term of life, are allowed to give their notes bearing interest at 6 per cent. for one half the annual premium, when the amount is $50 or over.

Persons who desire, may pay quarterly or semi-annually. No risk is taken exceeding the amount of $10,000.

All who have paid their full premiums in cash, may receive the scrip of the Company, upon which they can obtain two-thirds at any time, the balance to be paid when the dividend of the year for which the scrip was issued is redeemed.

The affairs of this Company, prior to every dividend, are subjected to a rigid mathematical examination; and the greatest care is taken to secure the safe investment of its effects.

Prospectus and annual statements furnished upon application at the office. The Medical Examiner attends at the office daily from 1½ to 2½ o'clock.

Dr. James Stewart, M.D., Medical Examiner; Residence No. 3 Abingdon square.
ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
JOS. L. LORD, Agent.
B. C. MILLER, Secretary.
L. C. GROVER, Counsel. Aug 16 tf

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles to wit—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 16, 1850—tf

REPORT FOR SEPT., of the New York Life Insurance Company, 106 Broadway. This institution during the month of Sept., 1851, has issued One Hundred and twenty-seven new policies, viz:

To Merchants	31	To Manufacturers	25
Lawyers	0	Mechanics	7
Clerks	8	Agents	5
Farmers	11	Clergymen	0
Ladies	0	Machinists	
Physicians	11	Public Officers	7
Hotel Keepers	4	Planters	2
Architects	2	Navigators	3
Teachers	2	Others	9
	69		58
Total for the month,			127
Whole number of policies issued by the Company,			7580

Accumulated capital,

$400,000,

which is principally invested in New York and United States Stocks.

Dividends are declared annually on all policies issued for the whole term of life, and have always been 50 or 40 per cent.

PLINY FREEMAN, Actuary.
MORRIS FRANKLIN, President.
C. K. Bogert, M.D.; George Wilkes, M.D., Medical Examiners.

CHURCH ORGANS.

FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.

One 8 stoy organ with swall shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from two to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Choruses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.
April 20, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the society, may become a Counselor thereof, upon signifying his wish to the President. Any clergyman wishing to participate in all the benefits of the society, is (if not over 55 years of age) entitled thereto upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers for 1851:

President:
JOHN T. ADAMS, 87 Wall street.
Corresponding Secretary:
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